Philos & Rel.

The
CHRISTIAN CENTURY
Published Weekly

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Toward a World Conference
An Editorial

Warm Hearts and Steady Faith
By Clarence Edward Macartney

I Went to a Nazi Rally
By Alson J. Smith

Christianity Confronts Fascism
By Hugh Stevenson Tigner

Liberty Bells in Hollywood
An Editorial

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In This Issue

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CLARENCE EDWARD MACARTNEY

is minister of the First Presbyterian Church, Pittsburgh, Pa., and a former moderator of the General Assembly of the Presbyterian Church in the U.S.A. As a leader in the fundamentalist wing of Presbyterianism, Dr. Macartney was invited to contribute to our current "testimony meeting" on the changes which have taken place in the thinking of American Christian leaders during the past decade.

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Coming

Next in the series on "How My Mind Has Changed in This Decade" will be Georgia Harkness, professor of the history and literature of religion at Mount Holyoke College. Dr. Harkness was a delegate to the recent Madras Conference, and wrote her account of her spiritual pilgrimage while on the way home from that great gathering. . . . An article which is sure to arouse widespread discussion is "Where Madras Missed Its Way" by E. Stanley Jones, which will appear next week.

The CHRISTIAN CENTURY

March 8, 1939

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Calendar of Coming Events

Mar. 6-10. Annual Seminary Conference, Southern Baptist Theological Seminary, Louisville, Ky.
Mar. 6-12. Rural Emphasis Week, Gammon Theological Seminary, Atlanta, Ga.
Mar. 7-9. Annual Conference of Southern Mountain Workers, Knoxville, Tenn.
Mar. 8. Ford Hall Forum, Boston; Thomas Mann, speaker.
Mar. 19, 20. Interdenominational Post-Madras Conference, Indianapolis, Ind.
Mar. 12. Community Church, Boston; J. A. C. Auer, Edgar S. Brightman, speakers
Mar. 12. Chicago Sunday Evening Club; G. Bromley Oxnam, speaker.
Mar. 14, 15. Interdenominational Post-Madras Conference, Seattle, Wash.
Mar. 19. Chicago Sunday Evening Club; Harold C. Phillips, speaker.
Mar. 19. Community Church, Boston; J. Raymond Walsh, speaker.
Mar. 19. Chicago Sunday Forum; Harold Fey, speaker.
Mar. 19. Protestant-Catholic Men's Mass Meeting, Minneapolis, Minn.
Mar. 20, 21. Centennial Symposium on Religion, Duke University, Durham, N. C.
Mar. 21, 22. Interdenominational Post-Madras Conference, Cleveland, O.
Mar. 24, 25. Anti-War Mobilization, Keep America Out of War Congress, Carnegie Hall, New York City.
Mar. 26. Ford Hall Forum, Boston; Francis E. Towsend-Raleigh W. Stone debate.
Mar. 26. Chicago Sunday Evening Club; Henry Sloane Coffin, speaker.
Mar. 26, 27. Interdenominational Post-Madras Conference, Minneapolis, Minn.
Apr. 2. Ford Hall Forum, Boston; John Haynes Holmes, speaker.
April 11-13. Interdenominational Ministers' Retreat, Ohio Northern University, Ada, O.
Apr. 11-14. Fifth Annual Conference on Conservation of Marriage and the Family, University of North Carolina, Chapel Hill.
Apr. 16. Ford Hall Forum, Boston; Bertrand Russell, speaker.
Apr. 17, 18. Methodist Episcopal Post Graduate Association of Illinois, Illinois Wesleyan University, Bloomington; Ferdinand M. Isserman, speaker.
Apr. 24-28. American Seminar, Washington, D. C.; Sherwood Eddy, leader.
Apr. 24-28. Lyman Beecher Lectures, Yale University, New Haven, Conn. Dr. Charles Clayton Morrison, speaker.
Apr. 25. Annual Meeting, Federation of Churches, Cleveland, O.
Apr. 26. Uniting Methodist Conference.
Apr. 29-May 5. American Seminar, New York City; Sherwood Eddy, leader.
Apr. 30. Church Federation Sunday, Minneapolis, Minn.
May 1-3. Tenth Annual Missionary Education Institute, Third Christian Church, Indianapolis, Ind.
May 15-17. Annual Congregational-Christian Conference, Claremont, N. H.
May 30-June 2. Third Biennial Institute, A Movement for World Christianity, Union Theological Seminary, New York City.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

ONE of the questions often asked these days is as to whether the Christian ministers who declared their rejection of the war system a few years ago stand by that declaration today. Dr. Harry Emerson Fosdick left no doubt as to his position when, in a recent sermon at the Riverside Church in New York, he applied the text, "How can Satan cast out Satan?" to the current issue between democracies and dictatorships. "One of the most dreadful aspects of our international situation today," Dr. Fosdick said, "is the way we ape the foes we hate. The dictators talk war, so we talk war. They say, vast armaments; so we say, vast armaments. Step by step we become their yes-men. They say, dictatorial control for war's sake; so we propose bills in Washington that provide on the day of war's declaration for the conscription of life, property, labor, conscience and freedom. What apes we are! Fighting evil with evil, we become the evil that we fight. That is the nemesis of thinking that Jesus is a visionary idealist. He is not. His ethic shows a more realistic insight into what is going on in the modern world than does our boasted hard-headedness. Somebody must stand up, stand up by millions among all the nations, where, despite the governments, the people in their homes and hearts want peace; must stand up and cry, 'We're through! We will not go on with war, forever causing more war and that causing more war still.' How can Satan cast out Satan?"

Dr. Fosdick Says It Again

Guam Proposal Defeated In Lower House

WHEN the editorial, "What Guam Means," was sent to press last week, it seemed certain that the proposal to begin work on the building of a naval air and submarine base at Guam would pass the House of Representatives. What hope there was for the defeat of the mischief-breeding project seemed to lie in the Senate. But a sudden uprising of good sense and good patriotism brought about the defeat of the Guam proposal in the lower branch of Congress. On three successive votes a majority was registered against the Guam base every time, and on each vote that majority grew larger. In the committee of the whole a standing vote knocked out the Guam section from the pending naval bill, 145 to 129. A teller vote was thereupon demanded and resulted in defeat of the Guam measure, 193 to 164. Then when the House came out of committee of the whole and a roll call was taken, the Guam scheme went into the discard, 205 to 168. The result is one of the most encouraging happenings at Washington in a long time. It shows that Congress is still able to think for itself, even when the defense ballyhoo is going full blast. And it shows that Congress has no desire to thrust the United States into new trouble zones, whatever may be the readiness of the navy and the executive to take in new defense territory. But while rejoicing over the defeat of the Guam base one must not overlook the fact that the rest of the unprecedented armament bills are rolling through Congress almost without a jar. Indeed, the Senate seems about to boost the number of airplanes to be built for the army above the House's appropriation and above the army's own asking! And all this is taking place without any clear definition of the foreign policy which would require it.

Bok Award Is Given to Quaker Leaders

PHILADELPHIA'S annual ten thousand dollar award, established by Edward W. Bok, in recognition of "service calculated to advance the best interests of the community," has been given to two representatives of the American Friends Service Committee, Dr. Clarence E. Pickett, executive secretary of that committee for the past ten years, and Dr. Rufus M. Jones. In a larger sense, it may be said to have been given to the American Friends in their capacity as ministers of mercy to the neediest without regard to geographical limitations or political opinions. The service committee has served as an agency for feeding Spanish children on both sides of the line that has divided Spain into two warring camps. More recently the committee sent representatives on a visit to Germany in the interest of the Jews and Christians whom nazi policies have deprived of normal means of subsistence. They

swallowed the insults of the German press and some of the high officials in the hope of being able to bring some help, and the transparent sincerity of their effort finally won reluctant respect even from those who at first professed only scornful amusement at their coming. At present the service committee is urging the passage of resolutions, now before both houses of Congress, to permit the admission of ten thousand German children into this country beyond the regular quota. The Philadelphia award, which is sometimes called the American Nobel prize, is designated as a recognition of service to the "community," but the awarding committee evidently took that term in a large sense. It was not thinking merely about a service to Philadelphia but was considering mankind as constituting a community. It is not the least among the contributions of the Friends Service Committee that it has put into practice this conception of community. The award is also, even if in a secondary sense, a recognition of the leading part that these two men have taken in this work. One of them was for forty years a professor of philosophy; the other, for a shorter period, a professor of biblical literature. There is food for thought in that, too.

Mrs. Roosevelt and The D. A. R.

CHICAGO'S tabloid newspaper came out on the evening of February 27 with a screaming headline: "Mrs. F. D. R. gives the D. A. R. the A-I-R!" And a host of Americans must have rejoiced in their hearts at the news of the step taken by the first lady. In announcing her resignation she referred only to an anonymous organization which had taken an action "typical of a policy" of which she disapproved. But the nation knew at once that it was the Daughters of the American Revolution from which Mrs. Roosevelt was withdrawing, and that she was doing so because of the refusal of that body to permit the great Negro contralto, Marian Anderson, to sing in Constitution Hall, national headquarters of the D.A.R., and incidentally Washington's largest auditorium. The D.A.R. has indulged in a number of silly performances in the past, but never anything quite so bad as this downright insult to the Negro tenth of the nation. Miss Anderson has been called by Arturo Toscanini the world's greatest living singer; her concerts have been a succession of triumphs, in the deep south as well as in other parts of the country and abroad. But because of her color, she could not sing in a building owned by the D.A.R. The ladies of the D.A.R. consider themselves in a peculiar degree the custodians of true American patriotism, but they have been revealed by this incident as upholders of a particularly noxious form of race snobbery. Apparently the ladies' knowledge of the American revolution does not take in Crispus Attucks and the Boston massacre; or if it does they see no particular point in remembering that Attucks, the first to fall in that affair which is generally considered the real beginning of the war they celebrate, was a Negro. We wonder, therefore, whether they will see any point in the comment of the *Crisis,* Negro monthly: "The ladies of the D.A.R. apparently are not capable of shame. We Negroes, who have been here for 319 years, whose ancestors fought on Boston Common, at Bunker Hill, and left bloody footprints at Valley Forge with George Washington—we are ashamed for them."

Oxford Begrudges Its Name To the "Groups"

FOR many years the followers of Dr. Frank Buchman have been calling themselves the "Oxford Groups." There is no law against that. Any company of people can call themselves what they like, so long as it is done informally, and Oxford is a name that carries much prestige. But lately the "groups" have applied for incorporation in England under the style and title of "the Oxford Group," in order that, as a legal entity with a registered name, they may receive a legacy. Mr. A. P. Herbert, a member of Parliament for Oxford University, has protested against this assumption of the university's name. "The natural inference," says Mr. Herbert, "that Dr. Buchman, his doctrines and followers have or have had some special connection with the University of Oxford is not justified by the facts." To those familiar with church history, the term "Oxford movement" has come to have a definite meaning—the Catholic movement associated with Newman nearly a century ago. The propriety of that use of the term is supported by the fact that this movement actually did start at Oxford. Its leaders were all Oxford men and its cradle was St. Mary's Church. But even so, legal sanction was never asked for the name and was never given to it. It remained the popular designation of a body of religious thought and action and was not made the legal name of a corporation. For Dr. Buchman's followers to garb themselves in the academic dignity of this ancient and honorable name, which has no special relevance to the origin or personnel of the movement, does not seem wholly consistent with that "absolute honesty" which is professed as one of their cardinal principles.

Mr. Pittman Also Talks About a Holy War

ISN'T it time someone in the administration put some sort of damper on the bellicosity of the Honorable Key Pittman? As simply one of the two senators from Nevada it would not make much difference what Mr. Pittman might say about foreign nations and our own designs toward them. But since, as a result of the seniority rule and the inscrutable actions of providence, Mr. Pittman has become chairman of the foreign affairs committee of the Senate, his words cannot be lightly dismissed. With every speech and newspaper interview the senator grows more truculent. A recent radio address to the nation, also carried abroad by short wave, sounded as though Mr. Pittman would be at war almost before his listeners could tune in the next program. After excoriating Great Britain and France for their attempts to appease the dictator nations, the Nevadan thundered: "We are not frightened by the circumstances that our resistance may cause some other country to declare war upon us. In the first place, that declaration would be both absurd and futile. No country can successfully attack our shores. In the second place, our people are not cowardly. While

they hate war they are not afraid to die for Christianity, morality, justice and liberty. . . . That we will die, however, for these things we consider worth more than life, we know. And possibly *(sic!)* we will preserve peace by telling people who do not understand these things what we intend to do and will do." Well, here is the holy war *motif* again, this time on the lips of the administration's chief legislative spokesman on foreign affairs. Our people are not afraid to die for Christianity. It is a sober and uplifting thought; just the sort of thing that Peter the Hermit used to best effect in the good old *Deus vult* days. But one wonders why Senator Pittman thought it necessary to proclaim this readiness to die for our religion just after he had said that "no country can successfully attack our shores"?

Presbyterian Union Is a Live Issue

THE OVERTURES for union between the Protestant Episcopal Church and the Presbyterian Church in the United States of America may be having, and should have, a stimulating effect upon the movement for union between the two great branches of Presbyterianism. Recent indications point to not only a continued but an increased zeal for union between these bodies. The Presbyterian Church in the U. S., having its strength in the south, is less compromising in its Calvinism and more disposed to insist upon conformity to its theological standards than is the Presbyterian Church in the U. S. A., having its chief strength in the north, though it will be remembered that its last general assembly adopted amendments to the Confession of Faith designed to mollify some of its rigors of statement, if not to modify its substance of doctrine, regarding the non-elect who were formerly "foreordained to dishonor and wrath" but are now only "left to the consequences of their own sin." The urgency toward union has come chiefly from the northern church, whose recent election of a southern moderator was considered as a definite disavowal of regional limitations and a gesture of amity toward its sister church. The union of three bodies having such definite convictions about the faith and structure of the church and such honorable traditions is a weighty enterprise that cannot be expected to reach a conclusion in haste, but the times are ripe and the dispositions of many of the leaders are favorable. The Presbyterian Church in the U.S.A. is in a strategic position to reach out a hand in each direction, and it may well be that to enlarge the scope of the enterprise and make it a triple rather than a dual alliance would increase the chances of its success.

Spanish Rebels Are No Longer Rebels

REBELS who succeed cease to be rebels and become the government. This is what has virtually happened in Spain. The diplomatic recognition of Franco's organization by Great Britain and France, followed immediately by the resignation of President Azaña whose constitutional successor, Barrio, president of the Cortez, is reported as having refused to take over the office, brings the loyalist government practically to an end, though it is still recognized by the United States and Russia. Our state department's attitude is consistent with itself, even if not consistent with the facts. When Franco's rebellion was still nothing more than a threat, dangerous only because it was supported by outside help, we began the practice of a "neutrality" policy which treated the government and the rebels alike in refusing to send supplies to either. (Franco, of course, had plenty without ours, but the loyalists did not, so the neutrality bore unevenly on the two parties.) And when the loyalist government has ceased to exist and no longer possesses the agencies without which a government cannot function, we still recognize it. The prompt British recognition of Franco was apparently motivated by the desire to establish relations through which pressure could be exerted to gain amnesty for the defeated and to counteract Italian and German influence in Spain. Thus far there has been no sign that either of these objectives will be attained. A few days ago British recognition was being conditioned upon assurance that there would be no reprisals; but when it came, it was unconditional. Perhaps this is another "strategic retreat," as the Munich agreement is being called by its apologists. Such also must have been the effectuating of the Anglo-Italian pact, which was first conditioned upon the withdrawal of Italian troops from Spain, and then carried through without the fulfillment of that condition. But the characteristic of a strategic retreat is that it lands the retreating party in a stronger position than that previously occupied. Otherwise it is just a plain retreat. It is still impossible to discover any present or prospective improvement in the British and French position.

War, But Not For Me

MEMBERS of the Fellowship of Reconciliation at West China Union University in Chengtu, Szechwan, have cabled the American branch of that organization: "We believe it is a moral duty to distinguish between the aggressor and his victim, and to take appropriate measures regardless of consequences." The message, which proposes a basic change in policy for this international pacifist organization, is a consequence—so a covering letter explains—of a year of almost weekly discussions in which these Christian missionaries have concluded that it is immoral for a nation not to take sides in any dispute between nations "where moral issues are fairly clear." More interesting than the action of this West China branch of the F.O.R. we find the comment of "a leading British Friend among us" quoted in the covering letter. "I approve," says this Quaker, "of the embargo against the aggressor even if it should lead to war. I do not believe in refusing to take actions which seem right on the ground that they might involve our own nation in war, even though I myself should not take part in the fighting." This whole body of correspondence has been sent to The Christian Century with the hope that it may induce this paper to alter its policy regarding the Far Eastern war, and lead to editorial recommendation of direct action by the United States against Japan. The Christian Century has frequently expressed its sympathy with the

Christian missionaries who are under the necessity of defining their attitude toward the war in China in the very midst of the appalling conditions created by Japan's brutal invasion. It has also tried to make clear the relative nature of its own judgments, and the earnestness with which it constantly seeks more light. But we are certain that there is neither Christian insight nor good citizenship in a position which says, "Let my nation go to war to punish the aggressor who I believe should be punished, but of course I, as a Christian, must not be expected to take part in the fighting."

Liberty Bells in Hollywood

DEMOCRACY'S struggle for freedom grows hot in Hollywood. There, as elsewhere, the smoke of battle often obscures the action, and friends and foes get so mixed it's hard to tell which from t'other. There have been at least six recent scrimmages which deserve general attention.

1. The United States army and navy authorities have brought pressure to bear on motion picture producers to keep out all anti-war sentiment when making pictures with army or navy backgrounds. According to the bulletin of the National Council for Prevention of War the film "Men with Wings" at the requirement of the war department had to be emasculated of its logical anti-war conclusion and the final twenty pages of its dialogue rewritten to eliminate any tinge of what might be regarded as pacifist doctrine. The film trade journal, *Box Office,* carries a dispatch to the effect that government officials, wishing no interference with the rearmament program, are banning any pacifist material from pictures made with government aid.

2. In line with these regulations, a number of feature films have been made during the past year tending to make romantic and glamorous the life of men in military and naval service. Among these are M-G-M's "Navy Blue and Gold," Warners' "Submarine D-1" and "Wings of the Navy," Twentieth Century-Fox's "Submarine Patrol," and United Artists' "Duke of West Point." Soon to be released is Paramount's "Invasion." All of these pictures have been made with federal aid, that is, with the cooperation of the army and navy. The public thus pays for them twice—once in taxes and again at the box office.

3. On the other hand, a few producers have been experimenting with pictures showing the historical development of democratic ideals in America. Warner Brothers have made the most significant contribution in this field with a series of two-reel films centering respectively around the signing of the Declaration of Independence, the Louisiana purchase, the bill of rights, George Washington, Lafayette, Andrew Jackson, Lincoln in the White House, the writing of the Star-Spangled Banner, Theodore Roosevelt and Stephen Foster. Only the first three or four of these have been released and thus far their showing has been confined to theaters. If the series continues as well as it has begun it will make excellent material for schools and churches as well as for cinema houses—but no announcement has yet appeared to the effect that these pictures will be available for use in other than commercial theaters.

4. A new organization, Films for Democracy, has been formed. It announces as its purpose to "safeguard and extend American democracy" using the screen to "reaffirm and popularize in dramatic form the principles of democratic government and thereby to combat the sinister spread of intolerance and reaction." Dr. Ned H. Dearborn, dean of the division for general education of New York University, heads the company and its sponsors include Heywood Broun, Mary E. Woolley, Thomas Mann, Sherwood Anderson, Senator Arthur Capper, Walter Wanger and Dr. A. A. Brill. This group plans to produce films of social significance using some of the best players and directors and equipment of Hollywood. Where it will secure its capital and how it will solve the inevitable problems of production and distribution are still unanswered questions. However, some of the reactionary groups of the country have hastened to brand the enterprise as "communistic."

5. American films are now practically excluded from Germany, Italy, and nationalist Spain. These dictator nations have entered into so-called "cultural treaties" with each other which provide for a general system of trading movies, music and radio programs between themselves and keeping out all media which might import unwelcome ideas about freedom and democracy and the rights of men to life, liberty, and the pursuit of happiness. Japan has also completed a set of regulations under which it will be practically impossible to present American films in that country. While these acts cut down the foreign market for American pictures the results are not wholly evil. American producers will now be less jittery about producing films which might offend their erstwhile customers in these dictator countries. Robert E. Sherwood's "Idiot's Delight," which had been shelved out of deference to Italy and Germany, has now been produced. Its anti-war teeth have been pulled but its satirical portrait of the war-mongers is still effective. "It Can't Happen Here," Sinclair Lewis' blast against fascism, has also been placed on the active production schedule of M-G-M, and there is a rumor that Walter Wanger is seriously considering Vincent Sheean's "Personal History." Charlie Chaplin is also reported to be about to start work on a film to be called "The Dictator" in which a dictator with a Chaplinesque moustache will be satirized.

6. None of these engagements along the current battlelines of democracy transcends in ultimate importance the renewed effort to abolish block booking and blind selling of motion pictures. The essence of this effort is the attempt to secure for the local community freedom to choose its own pictures—a freedom denied by the producers' monopolistic practice of requiring local exhibitors to buy their pictures in blocks—the bad along with the good—each block consisting of the entire year's output of a producer. The Neely bill to outlaw this practice has been introduced again into the present session of congress. This bill, as our readers will remember, passed the Senate during the last session but did not reach a vote in the House and therefore failed to become a law. It has a good chance now if its friends will rally to its support. In this battle the producers have lined themselves almost

solidly against democracy and community freedom of choice in film selection. They have marshaled their highly paid lobby to defeat it. At the moment the bill is in the hands of a subcommittee of the Senate committee on interstate commerce. This subcommittee includes Senators Ellison D. Smith, chairman, Alben W. Barkley, Matthew N. Neely, Wallace H. White, Jr., and Charles W. Tobey. Public-spirited citizens who want to help in a practical way in the struggle for democracy so far as it relates to motion pictures may do so by writing any of these senators at once urging that the bill be reported favorably. In all the other scrimmages the citizen can be little more than an observer; here he can act.

Toward a World Conference

TWICE in recent weeks cold water has been thrown on proposals for some sort of conference to stop the terrifying arms race and open a way of escape from the world war which seems so near at hand. Secretary Hull, replying to an appeal from Congressman Ludlow, made it clear that the United States government sees no practical method of action at present beyond the rapid extension of its military forces. The provisional committee of the World Council of Churches, replying to an overture from the Federal Council of Churches in this country, stated that "the provisional committee does not think it practicable to convene a world conference in the near future."

Nevertheless, the demand for some sort of world conference continues. Whether this shall be an official conference of governments, or an unofficial conference inspired by the concern of the churches for peace, is of secondary importance. The demand is that a method be found by which competent representatives from all the major nations can sit down together and face with each other the whole intricate confusion of conflicting interests and demands out of which the present crisis emerges. Simply to go on piling up armaments and shouting threats and insults back and forth is madness. The ultimate outcome of such a course is all too appallingly clear. In some way, conference must be arranged, or mutual destruction lies straight ahead.

The theory has been that rearmament must precede conference. On one side of the forming battleline it has been claimed that the dictators are madmen, intent on military conquest, who must be confronted with overwhelming force before they will talk sense. On the other side it has been claimed that the nations which seized the largest spoils of the last war are deaf to all appeals for justice, which will only become available for the "have-nots" after they have threatened the "haves" with mobilized armies and air fleets. But will those supposed prerequisites for conference ever be more nearly attained than they are at this moment? The dictators *are* confronted with overwhelming force—truly overwhelming force now that Mr. Roosevelt has thrown the resources of the United States behind France and Britain. The "haves" *are* threatened by mobilized armies and air fleets. Is this not the point at which, if the policies of the nations—our own included—have any realism in them, conference should become possible?

Within Congress there is a rapidly growing sentiment in favor of some sort of conference. Mr. Ludlow was speaking for many congressmen besides himself when he told Secretary Hull: "I believe as firmly as I ever believed anything in my life that now is our opportunity to act along these lines, for if we delay action there is a prospect that we may find ourselves just another belligerent in an awful world war, with our opportunity to serve as peacemaker gone forever." The opportunity which he was pressing on the administration was that of calling a world conference in Washington to negotiate a naval building holiday and other forms of arms limitation. Mr. Hull, while affirming the readiness of the administration to act "at any time that there may appear to be some reasonable prospect of success," denied that there is any such prospect now, and saw the government at present shut up to a policy of "carrying out its responsibilities for the protection of the American nation by making certain the adequacy of its defense."

In the light of the exchange between Mr. Ludlow and Mr. Hull it is of more than passing interest to read the way in which the executive leader of one of our most effective, and Christian, peace organizations sizes up the situation at the national capital. "After talking with numbers of competent people in Washington," writes Harold E. Fey of the Fellowship of Reconciliation, "I have become convinced that Congress is genuinely interested in calling an arms reduction conference very soon, but that the President and state department are blocking the idea by every means within their great power. The executive arm of the government believes that such a conference would produce concessions to the 'have-nots,' that such concessions are yielding to blackmail, and are therefore not in the interest of peace. Consequently, it is doing everything it can to stiffen the resistance of England and France against suggestions of peaceful settlement of the Italian demands. The bellicose speeches made recently represent an attempt to prod the democracies into resistance, by arms if necessary. Presidential participation in naval maneuvers and the turning of those maneuvers into a sham war against fascist powers staging an imaginary invasion of South America serves the same purpose.

"Congress on the other hand is increasingly distrustful of this sudden incursion into power politics. A large number of congressmen believe that a world conference is a feasible and sane alternative to a world war, and that it can and should be called at once. In spite of the fact that control of foreign policy is the prerogative of the executive, Congress has begun to take the initiative into its own hand. Five resolutions, four in the House and one in the Senate, call upon the President to call the world conference." Mr. Fey then proceeds to give reasons why the resolution introduced by Representative Shanley, a Democrat from Connecticut who is also a member of the vital House foreign affairs committee, is the most important of these resolutions and should be supported by all who favor government action of this sort. Congressman Shanley's measure is officially known as H. J. Res. 160.

Our readers do not need to be told again of the way in which the movement for a world conference under

church auspices grew. They have watched its development from its first advocacy in these pages by Dr. Albert W. Palmer to its presentation to the provisional committee of the World Council of Churches at its recent Paris meeting. In the article by Dr. Samuel McCrea Cavert of the Federal Council, which The Christian Century published two weeks ago, they learned of the way in which the World Council had turned down the proposal for a church-sponsored world conference during the coming summer. But they also learned that the world body has authorized its secretariat, working in collaboration with the World Alliance for International Friendship through the Churches, to call together in the near future "a small number of competent persons, representing various nations and churches . . . in order to consider what action is open to churches and individual Christians with a view to checking the drift toward war and to leading us nearer to the establishment of an effective international order."

This is not all that the American churches had hoped for when they sent their delegates to Paris. But in the present extremity it is far too important a proposal to be allowed to go by default. The authorization of the World Council should be taken advantage of to bring together, early next summer, a group of Christian leaders, both clerical and lay, from all the principal nations involved in this crisis. The group should meet under such circumstances as to make the utmost frankness in consultation possible. It should be prepared to recommend to the churches not only ways by which they may study the problem, but practical proposals for lessening the present tension which accord with Christian ideas of justice, world brotherhood and forbearance. And the group should be made up of such competent and confidence-commanding persons that its proposals, however informally sent out, will arouse the conscience and enlist the power of the churches.

The next important step before the Federal Council, and before the similar bodies in other nations, is therefore the selection of the men and women who are to attend the gathering which the World Council has authorized. Everything depends on the personnel of this group. It must contain great economists, great political scientists, and those who are thoroughly conversant with the possibilities as well as the limitations of statecraft. More than all else, it must contain great Christians. For the great Christian is the one man or woman who can be counted on, even in these days of clashing nationalisms, to see beyond narrow national interests. It will not be easy to secure a conference made up of people of this sort. But they exist. They can be found. They must be impressed into service.

Dr. Cavert has shown that the three main sources of objection at Paris to the idea of a world conference under church auspices were the belief that the crisis is no longer susceptible to an economic solution, the belief that there is no chance to reach the common people in the dictator nations with knowledge of the friendly intent of the people in other nations to see that they have justice, and the belief that any move toward appeasement would be taken as evidence of weakness and seized upon by the dictators to launch another series of demands. The pertinence of all these objections must be recognized. Nevertheless, they by no means indicate that the situation is beyond hope of improvement.

It is true that, in its outward aspects, the European crisis has become more political than economic. Mussolini is certainly doing all that he can to strengthen that idea. But Mussolini must still listen to Hitler, and Hitler's recent "export or perish" Reichstag speech not only abandoned the myth of German self-sufficiency but demanded help for Germany in undisguised economic terms. Mr. Chamberlain's more recent attempt, in his speech before Parliament, to take advantage of the opening offered by Hitler, was consequently also couched in terms of economic arrangement. It is evident, in other words, that the economic problem still lies at the base of the European political problem, and there is good reason to hope that solution of the political problem can most surely and quickly be approached by way of the economic problem.

It is true that the outside world has great difficulties in reaching the minds of the public in the dictator-controlled states. The controlled press, the controlled radio, the controlled platform make communication at times next to impossible. But it is not true, even in Germany, that there is as yet a wholly controlled pulpit. The church has not wholly lost its voice. Thank God for that! Those who would give up too easily on this matter of speaking over the heads of governments to peoples fail to take into account sufficiently the fact that it is *the church* which is preparing to speak. The Roman Catholic Church has not lost its power to speak in Germany, even though sometimes the words of the late pope had to be distributed privately. Is Protestantism any more silenced?

Finally, while there are undoubted risks involved in seeming to give way before the force-backed demands of the dictator states, it is clear that peace can never be attained through the method of imposing terms. The time for imposing terms has passed. Equality in negotiation must be granted if tragedy is to be avoided. And it may well be that an informal conference of Christian leaders, resting on the foundation of the brotherhood of believers, may first show the way to such equality. If the men and women who meet informally next summer at the suggestion of the World Council prove able, as equals, to work out a possible program which carries the promise of wide appeasement, then the nations may be induced to undertake negotiations on the same required basis.

Christian citizens, we therefore believe, have two immediate responsibilities. In the first place, they need to impress upon their representatives in government their desire for world conference between the nations. A letter from Mr. Roger W. Babson received in this office the other day contained the assertion that if each church member would write one letter a day to a congressman or senator, it would not be long before the preparations for such a conference would be under way. Mr. Babson is right. And one letter a day hardly seems an exorbitant sacrifice to make in behalf of world peace.

In the second place, American Christians need to express to the Federal Council of Churches—which can relay their words to the World Council—their support for the conference proposed for the coming summer. More than support, they need to suggest the names of the men and women who should make up the American group at

such a conference. Since, in the opinion of the World Council, publicity will hinder rather than promote the purposes for which the conference will meet, it may not be possible to do much more to keep the subject alive by treatment in such columns as these. This places the greater responsibility on the individual Christian. From this point on, he must keep the leadership of the churches aware of his expectation of action.

A Piece of My Mind

EDITOR THE CHRISTIAN CENTURY:

SIR: When Old Subscriber declares that he proposes to give you "a piece of his mind" what do you expect? You might suggest mildly that his psychology is hopelessly old-fashioned, and according to the best modern teaching on such matters, his "mind" is not such that it can be given away in "pieces." There are no pieces. But this only puts off the evil hour. He means to deal somehow with you for your good. So prepare!

Then why not expect that this "piece of his mind" will be generous praise and long-concealed admiration? Why should this gift of his from the stores of his intellect not bring you a fresh endowment of hope and courage, and send you to your desk rejoicing?

You know that it is not so; far from it. "A piece of his mind" means the showing-up of your failings and the exposure of your policies. It means scorn, wrath, judgment. The assumption is that hitherto he has restrained his tongue from speaking the truth about you. All the time in that mind of his wrath has been smoldering against you. Now he is going to give you what he has kept back. A piece of his mind!

It is a striking fact that in such phrases we give ourselves away. The words which we say when we are off our guard are the best evidence of our assumptions, and our assumptions are immensely important. Why should a "piece of my mind" be a word of condemnation? Or in other words, why should the instinctive attitude of a man to his fellows be critical and even condemnatory, so that when he gives his real mind to you, you have to prepare for heavy blows?

Or take that other phrase, "I am going to tell you exactly what I think." Then, of course, he is going to tell you those delightful, generous, kindly thoughts which he has been bottling up for years? Not in the least! You know that what he "really thinks" is pretty sure to be something which it would be much better if he did not think. In any case you know that it will be mighty unpleasant.

We give away by such language—when we are not on parade, so to speak—that we are predisposed to be hard upon one another. You will remember the story of the English judges who were preparing a joint declaration on some legal matter. The draft began, "Conscious as we are of our shortcomings." Judge Bower suggested a slight alteration; the words should be, "Conscious as we are of each other's shortcomings." The point, you will agree, was well taken.

You prepare for the worst when that Constant Reader is announced. He brings for his gift to you, so he declares, a "piece of his mind." What finer gift can he bring! But in all probability the gift will have little to do with what he distinguishes as his "mind." It will not be an exercise of rational argument. There will be anger in it, and violent emotions of other kinds. If you are to keep to his quaint language, it is rather a piece of his "heart" that he brings you. And in that heart there is raging a fierce indignation against you. Perhaps he says, as the parent in the traditional joke says, that it gives him more pain than it gives you. But you do not believe that.

Why is it that human beings cannot practice at once both candor and kindness? There would appear to be some root of bitterness in that "mind" of ours, which makes us ready to condemn others and to take the part of judges. It sometimes appears as though we were apt to divide our time into two portions; in one we are judges, in the other, not by our own choice, we are prisoners at the bar. And this desire to show up others and to let them have it hot—what is it in reality but egotism?

Judge not that ye be not judged. Does this not mean that in our judging we are judged? When we give a piece of our mind, once more, are we not giving ourselves away?

Ever yours sympathetically,
QUINTUS QUIZ.

VERSE

Waste

THERE is little to be said of tomorrow
For those who turn wistful eyes
To the far mountain,
Yet walk unseeing
Across the meadow of today
In shoes stained purple with iris petals:
For their hearts are empty,
Their voices dumb,
And their bodies turn to ashes
For hills to fall upon.

HELEN HOWLAND PROMMEL.

The Dream

SOME day will man be valued more than gold,
The toiler will be greater than his toil;
Some day the gift of life will not be sold,
In new-found freedom men will till the soil.
Earth will be glad, the dawn will call to joy;
The moon will tell God's glory to the world
At eventide; in respite from employ
The sons of men will see night's dream unfurled
And worship Him who made all life to sing.
There will be peace, there will be wide good will;
The winter time of strife will yield to spring;
Sadness will flee, and happiness will fill
All eager hearts. Then man shall be supreme:
At last shall be fulfilled God's wonder dream.

THOMAS CURTIS CLARK.

Christianity Confronts Fascism

By Hugh Stevenson Tigner

DURING the latter decades Christians have been a little hesitant about describing their religion in terms of faith. Faith wasn't a word in good scientific standing. It suggested dogmatism. It implied a stubborn refusal to be open-minded. It wasn't the most fruitful approach to reality. According to an influential school of swashbuckling psychology, it was almost synonymous with wishful thinking: faith consisted mainly of believing those comfortable things that one wanted to believe. As the proverbial little boy said, "Faith is believing something that you know ain't so." Moreover, in a world of dazzling engineering feats and spectacular corporate enterprises the idea of salvation by faith appeared ridiculous. Faith was too private, too interior, too ethereal a thing to be given a cardinal rating. Obviously, salvation was by works.

Meanwhile, our world that was somewhat suspicious of faith has been visited and shaken by faiths which have never been surpassed in presumption, fervor, absoluteness and mysticism. At present writing the most vivid example is afforded by those who strut and conquer under the sign of the swastika. Modern Germany is inexplicable except to those who recognize nazism as a new faith.

A Faith That Has Moved Mountains

Less than ten years ago those of us who were well informed enough to have heard of the nazis dismissed them as a party of the lunatic fringe. Later, as they grew in numbers and made a serious bid for power, we interpreted it as a clever political maneuver to save a decadent capitalism for the industrial and financial barons. But when such a movement captures eighty millions of people it ceases to be lunacy and becomes orthodoxy; and when it exhibits an ability to move something more formidable than mountains, namely, national boundary lines, and when it has the power to start little fires going all over the world, that thing is not a political ruse but a religious faith.

The fact is forced upon us that nazism has captured a downtrodden nation and raised it to a dominant position in Europe; that it has aroused hopes and fears and intrigues in distant places; that it is here to stay for a much longer period than its opponents like to contemplate; that it is to be reckoned with as one of the major faiths of this age. It is not only a political power, but also a religion. And it is a religion that is diametrically opposed to Christianity on every single count.

The rise and triumph of fascism has done something to the thinking of Christians. In the first place, there is no possibility of mixed feelings toward it. The issue is clear, sharp and unqualified: fascism repudiates what Christianity praises, and praises what Christianity repudiates. It renders everything unto Caesar and calls Caesar God. It is a resurgence of barbaric tribalism, a raising of nationalism to the *nth* power, a denial of the universal community of mankind. It is proud, imperious, unrepentant, infallible and defiant toward everything outside and beyond itself—it worships Itself.

Fascism, the Worship of Power

Fascism's aim is to forge the tribe into an instrument of brute power; it is an exaltation of naked force, a Nietzschean assertion that nothing else has reality: life is conceived as a thrust of power; men were made for power, to be agents of power, wielders of power and slaves of power; all that is not power perishes. The universe is a vortex of blind relentless energy where the altruistic, the generous, the merciful, the humble are sucked into ignoble extinction, and where the biggest and fiercest wolf survives as the final and consummate meaning. Moloch is creator, lord and judge. Humanitarianism, says Hitler, is a "mixture of stupidity, cowardice and superciliousness, which will melt away like snow in the March sunshine." Fascism boasts of being that sunshine. It is a demon: "it has a heart of gun metal, and its belly is full of wheels." There is nothing confusing or deceptive about it; it is brazenly and consistently anti-Christ.

In the second place, fascism is a real and ready threat, not so much on account of its triumphs in certain foreign parts as on account of its ability to spring from native soil. We would be fatally mistaken if we thought of it as something which is imported, brought in, or superimposed from the outside. If that were the case its threat would be mainly theoretical. But fascism is always native; it grows from within by promising a quick and easy solution to the problems that press upon liberal, semi-democratic, capitalistic nations in the present world. It follows the line of least resistance, manipulating existing prejudices and passions, taking advantage of the popular fears and of the inner conflicts of a troubled society, playing upon the eternal popular demand to be saved *from* something.

How Fascism Wins

How does fascism gain its ends? It first makes a general appeal by drumming on the common sentiments of patriotism and the common desire for national security, and by finding a convenient scapegoat. Then it plays off opposing groups against each other, offers each a tempting tidbit, and rides them all to town. To the industrialist it presents a company union; to the worker it presents a controlled capitalist; to the unemployed it guarantees a job; for the middleman it restricts his competitor; to the majority it gives the satisfaction of seeing the minority annihilated. Everybody loses his freedom and stands a chance of being sent to a concentration camp to learn an enthusiasm for boot-licking; but everybody is given a place to fill in a consuming cause, namely, the maintenance and augmentation of the power of the State Almighty in its thrust for more power.

Fascism comes easily—one is inclined to say "naturally." It does not slink in like a spy from abroad, or march in as an armed invader; it arises as a two hundred

per cent citizen waving the national flag. Its seeds are in our midst. It is a genuine threat.

Finally, fascism is teaching us an old lesson about the significance of faith. Those who believe in salvation by science, or by the development and extension of the powers of reason, have been spiritually crushed; but Christians are being reminded that they too are supposed to have a faith, and are being stimulated to rediscover, reexamine and reconfess that faith.

Faith Is Strength

Once again we have seen faith come forth as the great mover. It is not a thing that tender-minded people take comfort in, but a source of meaning, purpose and courage. It is not a weakness but a strength. Our faith is our approach to reality; it is our conception of the truth about the what-is on its way toward becoming the what-will-be. It provides our hold upon life. By faith we stand firm and endure when endurance is called for; and by faith we move forward to claim the future for our own.

History has reminded us that Christianity is a faith. We had almost forgotten it. Christianity had become in our minds something like a venerable family tradition which children are urged to uphold but which they may, and often do, ignore with impunity. It had become the accepted and respectable way of ornamenting state occasions. But now we are rudely awakened. Christianity is an approach to life. It is a statement of "the truth" concerning the nature, laws, meaning and values of creation. It is an interpretation of reality. It affirms that the Lord of creation is not life-denying Moloch, but life-furthering Love. It affirms that in the long run nothing fails like brutality, hate and the will-to-power. It reads history as being littered with pronouncements of doom upon these things. It affirms that the universe is constructed so as to support men when they practice mutuality, cooperation, community, and to destroy men when they practice the opposite. And it affirms the universal character of this community, excluding no man on account of his race.

I have called this a statement of "the truth." This is either eminently right, or eminently wrong. The Christian faith represents either the truest and most important truth in the world, or else its opposite is the truest and most important truth in the world. The rise of fascism has put the issue in just that relentless form. It has destroyed that pleasant avenue of saunter known as the "middle-of-the-road." It has numbered the days of the undecided and of the man who is nominally *this* or *that*. It has made the noncommittal life and the tentative mind with regard to fundamental questions past luxuries. The issues of the age are resolving themselves into Christ or anti-Christ. A faith is preparing to rule; it will be our faith, or somebody else's faith.

Warm Hearts and Steady Faith

Eighth Article in the Series "How My Mind Has Changed in This Decade"

By Clarence Edward Macartney

I HOPE that during the last decade I have grown in grace and knowledge and humility, but I am not afraid, and not ashamed, to confess that as to the great underlying truths—what Chalmers was wont to call "the grand particularities" of the Christian revelation—I have experienced no emotional or intellectual change in the last ten years. Of course, I have had widening experiences, and perhaps here and there the emphasis has been altered; but as regards what Coleridge called the "constitutent" doctrines of our faith, I am conscious of no change. I am glad that this is so, for if at the end of every ten years I had a different point of view as to my Christian faith I would have to conclude that the Christ whom I follow is someone other than "Jesus Christ, the same yesterday, today and forever."

We are invited, and urged, to be personal and autobiographic in these articles. Therefore it will not be out of place to say a word about my religious background. My father was a minister, and professor of natural science in a small denominational college. He was a man of strong personality and extraordinarily wide general knowledge. My mother, according to the verdict of all who knew her, was a most unusual woman, and our home was one of plain living and high thinking. The remarkable thing about my mother was the combination of intellectuality and deep spirituality. I have never yet met her like in this respect.

College Background

Partly by accident, my education was diversified. In quest of health, my father took his family to California, where I was graduated from the preparatory school of Pomona College. They had there then a splendid group of instructors, most of them Yale, Amherst, Dartmouth and Williams men. My first year in college was at the University of Denver, of which the then chancellor was the late Bishop William F. McDowell. In common with all the young men in the university I felt the charm and fascination of his personality. After a year at Denver I entered the University of Wisconsin, where I took my bachelor's degree. It was there I came in contact with the late great liberal and splendid orator, Robert M. LaFollette. What a spell he cast over the young men in the university at that time! I can remember how in the midst of one of his campaigns for the governorship he took me down to the courtroom of the Dale county courthouse at Madison and put me through a rehearsal of the oration which I was to deliver in an inter-university contest.

After graduation at the university I spent a year in news-

paper work and in travel abroad; both very profitable. I then entered the theological seminary of the Presbyterian Church at Princeton. I followed my father and three older brothers into the ministry, but not without something of a struggle. Some of the doubts—looking back now I feel it more correct to say, conceits—which enter the minds of young men leaving the university affected me. I can remember getting the catalogue of a theological seminary which held a position remote from the evangelical faith. Providentially kept from that abyss, I then matriculated in the Yale Divinity School; but the atmosphere not proving congenial, after a few days at New Haven, I transferred to Princeton. I have always felt, and I say it now with all sincerity and humility, that the hand of God led me to Princeton during those critical days. I shall never be able to repay the debt of gratitude which I owe to Princeton Theological Seminary, and to the great scholars and Christians who were there in my day—Benjamin B. Warfield in theology, Robert Dick Wilson in the Old Testament, and Frederick Loetscher in church history. I came out of the seminary with a thrilling conception of what St. Paul calls "the exceeding greatness" of the Christian revelation.

Advantages of a State University

I have always been glad, too, that although a product of an orthodox Christian home and an orthodox Christian theological seminary, the critical years of college training were spent in a great state university where the religious atmosphere and influence were not marked. The courses in history and literature and science in no way shook my faith, but finally strengthened it. Indeed, if I had a boy to send to college today I think I would much prefer that he go to one of the great secular universities where the Bible is not taught or discussed at all, rather than to some of our quasi-denominational colleges where the Bible is taught, but almost exclusively from the modernistic and rationalistic point of view. It would be much better if many of these colleges let the Bible altogether alone.

In my senior year in the seminary I had two calls. One was to the church in the beautiful little village on the Wisconsin river where I had preached for two summers during the seminary vacation, the other to the First Presbyterian Church of Paterson, New Jersey. The congregation there had grown away from the church, and there was considerable talk about selling the splendid piece of property and the venerable buildings in the very heart of Paterson and moving out into the residential section of the city. The late Dr. David J. Burrell, then minister of the Marble Collegiate Church, New York, and our instructor in homiletics at Princeton, when I asked his advice about the two calls, said, "Go to Paterson!" I went.

It was a difficult field, but youth knows no obstacles and fears no difficulties, and with that perennial miracle of youth to help me, and with the guidance and blessing of God, I had eight useful and happy years in the First Church at Paterson. There, too, in the providence of God, I laid the foundation of my future work and my future methods in the ministry. It was there I learned to preach without notes. It was there I discovered the rich treasures of Old Testament preaching, and how, as Beecher once put it, the "Old Testament will never be worn out until the heavens are worn out and men no more need to understand God." There, too, I discovered that biographical preaching, the great lives of the Bible, has a timeless appeal. There, too, I commenced to strike out along the line of what once was called "apologetic" preaching.

Defending the Faith

I was familiar, of course, with the stock counsel and exhortation of seminary days that a preacher is to proclaim, and not defend, the truth. But I discovered very quickly that true believers like to hear their faith *defended* at the bar of reason. In a book stall in Paternoster Row, near St. Paul's, I picked up one summer a little two-penny pamphlet—I think it was by Ambrose Shepherd, once an eloquent Congregational preacher in Glasgow—entitled *Christianity and Common Sense*. It was this pamphlet which suggested to me the plan which I have often followed of taking one by one the great articles of the Christian creed and showing how they agree with and are confirmed by the ordinary reason and experience, or common sense, of mankind. For example, if one preaches on the doctrine of the fall of man, however it may be ridiculed by men who are preaching today only the ghost of Christianity, it is a doctrine that is mightily confirmed by human nature and human history. As Bernard Shaw puts it in one of his plays, "You ask me where is the evidence of the fall of man? You might as well take me down to the foot of Snowden and ask me, Where is the mountain?"

It was in the church at Paterson, too, that I commenced to preach what I have kept up ever since, and what I call "sermons from life." These are sermons suggested directly by incidents of my pastoral work, and yet the incidents so disguised that no confidence is ever betrayed. Another line of work that I began to follow in my Paterson days was the study of the life and writings of St. Paul. It is thirty years since I commenced that work, and I am still at it. A very pleasant and enlarging part of this study has been my summer travels in the footsteps of St. Paul. I have now visited practically every place—all but two or three at least—mentioned in the New Testament in connection with St. Paul.

Death and Resurrection in Philadelphia

My second church was the Arch Street Presbyterian Church of Philadelphia, its building one of the noblest specimens of Corinthian architecture to be found in the country. That section of Philadelphia had changed completely, and the handsome brown-stone houses on Arch Street were then inhabited mostly by boarders and lodgers. Men said that I was digging my grave. If so, it was a pleasant grave, and "blessed are the dead that die in the Lord." The perennial miracle of youth was still with me, and with no thought of failure I gave myself night and day to the great task before me. One of the stirring features of the Philadelphia ministry was my contact with the great body of students, especially the medical students at the Hahneman, Jefferson University and Medico-Chirugical colleges. Almost everywhere I go now I meet a doctor who attended my services in Philadelphia. It was the reaction and comment of one of those medical students which led me to preach every autumn my sermon on opportunity, "Come Before Winter." Next year will

be the twenty-fifth anniversary of that sermon. Of course, the truth of the sermon is confirmed by new experiences and by new reactions on the part of those who hear it.

This Philadelphia period embraced the years of the World War. I used to read the predictions, made for the most part by modernistic ministers, as to how the war was going to stand Christianity on its head, and how when the soldiers came back from France they would demand a new kind of preaching, which would have amounted to a new Christ and a new gospel, or "another gospel, which is not another." At the time I thought that this idea as to how the war was going to change Christianity and the work of the church was all "bosh." The years which followed proved that this was so.

The Fundamentalist Controversy

This was the period, too, of the great doctrinal controversy which arose concerning the so-called "fundamentals" of the Christian faith. Into that battle I threw myself with ardor and enthusiasm. I have heard and read much about the paralyzing blight of religious controversy. I never found it to be so. For me it was a period of intellectual expansion and stimulation and enthusiastic preaching and writing. The part I took in that conflict left no "black" in my blood and no bitterness in my spirit. I must say, however, that during that period I collected what I call my "Liturgy of Execration," letters and denunciations from so-called liberals and modernists which, if they were published in the columns of The Christian Century, would certainly be humiliating and embarrassing to those modernists and liberals, falsely so called, who claim a monopoly on "sweetness and light." For myself, I saw very clearly at that time the great division in the church as to the Bible and Christian revelation. One had to choose between redemptive and biblical Christianity and that vague, inchoate mass of emotionalism and pseudo-intellectualism and barren secularism popularly called "modernism."

My next call was to the historic First Presbyterian Church of Pittsburgh, where I have labored for the past twelve years. In my pulpit work I have followed the lines indicated above which I began to develop in my first church in Paterson. With the coming of new decades and new conditions in the world, one's accent and tone naturally will change. But my observation is that the same earnestness and the same style in methods which proved effective thirty years ago are still useful and effective. A sermon from life makes the same appeal today that it did then, and a sermon on predestination and providence will draw just as large a congregation in Pittsburgh in 1939 as a sermon on the same subject did in Paterson in 1905. Things still happen to men, and still they ask, Why? Predestination is the only answer. I have discovered, too, that sermons on the great characters of the Bible still interest men and still draw them to church.

One of the inspiring features of my Pittsburgh ministry has been the Tuesday noon meeting for business men, where a large company of business men assemble every Tuesday to hear an address that is definitely biblical and Christian. The human heart is just the same as it was a decade or three decades ago, and men like to listen to those who can warm their hearts. I have always remembered what Dr. McCosh, logician and president of Princeton, said to those who expressed wonder that people went in such crowds to hear his brother-in-law, Thomas Guthrie, who was not deep and metaphysical, like many of the Scottish preachers: "They go to hear him because they like to have their hearts warmed." No one falls in love with a proposition. No one falls in love with a problem. Much of the preaching of our day has become a discussion of the problems of the world and the problems of Christianity. That will never warm any man's heart and will never draw any man to the church, or unite him to Christ.

Hope in the Local Church

During these years I have had the humiliations, the sorrows and discouragements of most of my brethren in the ministry; times, too, when I felt that I was accomplishing little or nothing. When I say that there have been no changes as to the cardinal beliefs of Christianity, I do not mean that there has been no change of accent and emphasis, and no growing convictions as to certain policies or certain beliefs. Events of the last ten years have somewhat shaken my old-time confidence in the effectiveness of a denominational witness. A creedal church is a great institution, but its only strength is in its witness to its creed. I feel that the strength of my own church, the Presbyterian, has been greatly reduced by its failure on certain occasions to witness strongly to its creed. Indeed, in some instances, such as the tragic expulsion of that great theologian, Dr. J. Gresham Machen, our church has seemed to witness against its creed rather than for it. More and more, I despair of getting a united witness from churches which embrace in their point of view and preaching almost any and every religious opinion. Therefore, I value less the whole ecclesiastical structure, and feel that more and more for the true witness to the gospel and the Kingdom of God we must depend upon the particular local church, the individual minister and the individual Christian. Between such believers and such Christians there is indeed a real church unity. Hands of fellowship reach over the separating walls of denominational barriers and voices of mutual encouragement echo in the hearts of those who fear the Lord.

Little Interest in Church Union

I have followed and observed, but taken little part in, the movement towards church unity, a movement sponsored and led for the most part by men who themselves are not in the forefront of the hottest battle, that is, the pastorate and the pulpit. I rejoice in every evidence of the breaking down of the barriers of seclusion and separation, and in every demonstration of the fact that the denominational lines which separate Christians need not alienate. For myself, however, I must frankly confess I see no great contribution to the work of the Kingdom of God in the external drawing together of Protestant denominations. As Phillips Brooks once aptly put it: "Exchange of courtesies between two regiments in an army does not win a battle against the enemy." I do not believe that Satan and his angels are in the least troubled by the fact that in some village or town a Presbyterian, a Methodist, a Baptist and a Christian Church unite as one congregation; nor do I believe that the angels in heaven find

any particular reason for rejoicing in it. The enmity of this lost and unbelieving world is just the same, and man's fallen nature is just the same, after you have merged two or three churches as before the churches were merged.

In particular do I have a distrust of those movements towards a church unity which is to be accomplished by the surrender of Christian truth, or by the subsidence of vital Christian conviction. I remember once hearing a sermon on that subject by that powerful and interesting London preacher, Dr. Orchard, since gone into the Roman Catholic Church, in which he told how the movements toward church unity amounted to giving up this and that distinguishing truth and doctrine, until finally the churches agreed to merge and unite on the general proposition of the truth of the multiplication table!

The Atonement Is Central

The atonement is still to me the grand central truth of our Christian faith. It is the fountain, too, of Christian morality and ethics. When a man really accepts the truth of the atonement, the cross of Christ, he will need little exhortation along the line of Christian ethics and conduct. One follows the other in natural sequence. I am asked by the editor of The Christian Century to state not only my own point of view, but what I think of the theological and preaching attitude of others in the ministry today. I will say that the thing that amazes me, and saddens me, is the wide neglect of this great truth that "Christ died for our sins, according to the Scriptures." I may be wrong, but many of my brethren impress me as trusting and "glorying" in something other than that in which St. Paul said he put his trust—"God forbid that I should glory, save in the cross of our Lord Jesus Christ." As that great Calvinistic theologian, Turretin, said of the atonement: "It is the chief part of our salvation; the anchor of faith, the refuge of hope. So long as this doctrine is maintained in its integrity, Christianity itself, and the peace and blessedness of all who believe in Christ, are beyond the reach of danger. But if it is rejected, or in any way impaired, the whole structure of the Christian faith must sink into decay and ruin."

I feel that the emphasis which many of our preachers today have placed on what is called the "social gospel" has not borne the fruit which its proclaimers expected. The fact is, the church has exerted the greatest social influence when it spoke least about that influence but when its religious convictions and enthusiasms were at the flood tide. "The Kingdom of Heaven is not meat and drink, but righteousness and peace and joy in the Holy Spirit." There is a danger that the church should be so immersed in the world and in its labor for the world that it will forget that it is not of the world. If in preaching to the times we forget to preach also to the eternities, we shall have little influence upon the times.

We all rejoice in the increasing sentiment against war, but the attempt to identify the Bible and Christianity with the out-and-out pacifist position is without the warrant of Scripture, and without the warrant of common sense. It has led, too, to much loose pulpit talk about the "destruction of civilization," as if the moral and spiritual elements in civilization could ever be destroyed by war or by violence. Only one thing could ever destroy civilization and that is the disappearance of Christian hope and Christian conscience, the distinction between right and wrong. The moment you identify Christianity with any movement, with any particular social theory, you weaken its practical influence in human society.

Disloyalty in the Pulpit

In connection with this I have observed, too, in the pulpit and in Christian journalism an altogether unscriptural and, to my mind, disloyal conception of Christianity and its present and future triumphs. Do we not hear men say that if this or that is not done or adopted, or if this or that evil, such as war, does not disappear, the church, Christianity itself, will disappear? Are we not told every day that if the dictator and totalitarian states gain world mastery, Christianity will disappear? But how disloyal and pusillanimous a point of view that is, compared with that of those who first proclaimed the gospel and built the walls of the New Jerusalem in that wicked pagan Roman world! Because there were dictators and persecutors and idolators, and the worship of the Beast, these men did not say that the church would disappear, but rather that the gates of hell would not prevail against it, and that finally the Beast, the Dragon, the False Prophet and all their hosts would be cast into the lake of fire, and great voices would be heard in heaven saying: "Alleluia: for the Lord God omnipotent reigneth, and the kingdoms of this world are become the Kingdoms of our Lord, and of Christ, and he shall reign forever and ever."

In that last ten years of my ministry I have given increasing attention to the subject of divorce and the destruction of our homes. The ravages of divorce must be apparent to every thoughtful minister. If the present increase in divorce is maintained, the day is not far distant when divorce will compete with death as a dissolver of marriages. In my present pastorate I have married just one divorced person, and that one exception was due to my own carelessness in not carefully reading the license which had been left with me the day before the ceremony. I believe that the present ease with which almost any divorced person can be married by Protestant ministers is a shame and a disgrace to the Protestant church.

Return to Evangelicalism

I am glad to note what seems to be a decided swing back from the extreme modernistic position toward what may be described as the conservative or evangelical position. Certainly the modernism of the pulpit today is not so loud, confident, aggressive and arrogant as it was ten or fifteen years ago. In the words of one who was regarded at that time as a chief spokesman and high priest of modernism: "Outgrow the forms if you will. Nevertheless, let it be said that old-fashioned Christianity was not emotionally sentimental and morally easygoing, like much of our superficial modernism. It did, at its best, put granite into the characters of men. . . . There was depth and power in the old-time Christianity that our thin modernism misses. . . . We modernists have often gotten at our faith by negative process. We do not believe this; we do not believe that; we have given up this incredible idea, or that obsolete doctrine. So we pare down and dim out our faith by negative abstractions, until we have left only

the ghostly reminder of what was once a great religion."

I rejoice to hear an opinion like that. It confirms the opinion of all those who ten or fifteen years ago had enough courage and determination and vision to keep from being swept off their feet by the tide of modernism that was sweeping through the church. At the same time, one will have anxious thoughts when one reads such a book as that by Dr. Betts, of Northwestern University, on *The Beliefs of Seven Hundred Ministers*. The appalling thing in this analysis is to see how the percentage of unbelief leaps rapidly up when we pass from ministers already ordained to those who are still in the theological seminaries.

Doctrines That Trouble

Are there any doctrines of the Christian faith that have ever troubled me, or that trouble me now? Certainly. I would not be human if that were not so. One great cardinal truth of the Christian revelation, future punishment, perplexes me more today than it did in youth. I suppose that is generally so, because of a greater experience of the world's sorrow and woe and suffering and heartache. Yet more and more I see that this is an essential doctrine of the Christian faith. I have read the writings of those who speak about the "larger hope," and who make future retribution a figure of speech; but I must always go back to the fact that it was Jesus himself, the Saviour who took little children up in his arms and blessed them, and who so loved the world as to suffer and die for it, who spoke the most, and the most solemnly, on this.

I can never get away from hearing the deep undertone of the Bible that sounds through all life and history and experience, and tells us that it is a "fearful thing to fall into the hands of the Living God." Whatever other men may be able to do, I can never preach, as Beecher said in his Yale lectures he could never preach, "without a shadow." That shadow troubles me more than it once did; and yet it is all the more clearly discerned. I never could understand the infinite humiliation of the incarnation, and the infinite tragedy of Calvary, unless this sublime transaction was in behalf of a soul in desperate straits and under the penalty of sin.

Emphasis on Immortality

In the last ten years I have emphasized more and more the doctrine of immortality and the future life. I feel that all of us, of whatever school of theology, have neglected, sadly and without excuse, this great doctrine. Sometime before his death I read that interesting sketch of his boyhood days by the late Clarence Darrow, *Fairfield*. He tells of his early association with the little church in Ohio and how he visited in his last years the churchyard. This naturally led him to speak of death, and he wondered at the "general conspiracy to keep silent about that event which awaits us all." Certainly in the church today there seems to be a general conspiracy to keep silent about the future life, and about that "honor and glory and immortality" which St. Paul says is the end of our Christian faith. The failure to sound the note of the future life has made much of our preaching secular and commonplace. The less we think and speak about the life to come, the worse will this life become. This has been with me a growing conviction of the past years, and more and more I find myself, and with profit to myself and, I hope, with profit and comfort to those to whom I preach, striking the note of the life everlasting. That final article of the Apostles' Creed, is, I believe, the greatest article: "and in the life everlasting." For without belief in that article, the great affirmations of the creed which go before it are left without meaning.

In conclusion, let me first of all express my great gratitude to the three congregations who by their affection and loyalty have encouraged me to proclaim the everlasting gospel. And what shall I say of him who has "counted me faithful, putting me into the ministry," that I might preach the glorious gospel of the blessed God? What a joy and a privilege this has been! Would that I had been more worthy of it. And what a solemn trust the ministry of the gospel is! As Paul put it in his letter to Timothy, "The glorious gospel of the blessed God which was *committed to my trust.*" May God help us all to be faithful to that trust.

And now, may I be bold enough to ask all the other ministers and religious leaders who have joined in this expression of views, and this confession of thought and faith, in the pages of The Christian Century, and all other ministers who read these articles, to join with me in that beautiful prayer which the great preacher, George Whitefield, was wont to utter in his closing years, "O Lord, grant me a warm heart." God grant us hearts warmed by the love of Christ, that we may preach Christ and him crucified.

VERSE

Christus Victor

"He hath changed sunset into sunrise."—Clement of Alexandria.

SUNSET to sunrise changes now,
For God doth make his world anew:
On the Redeemer's thorn-crowned brow
The wonders of that dawn we view.

E'en though the sun withholds its light,
Lo! a more heavenly lamp shines here,
And from the cross on Calvary's height
Gleams of eternity appear.

Here in o'erwhelming, final strife
The Lord of life hath victory;
And sin is slain, and death brings life,
And sons of earth hold heaven in fee.

HOWARD CHANDLER ROBBINS.

Memorials

HE who slaughters his brother
With bravado and noise
Shall be pinned under a dusty stone
Whose legend grows dim with the years.
But he who bends over the broken-hearted,
Humbly sowing the seeds of compassion,
Shall carpet the centuries with flowers,
And color the hills with his name.

EDITH LOVEJOY PIERCE.

I Went to a Nazi Rally

By Alson J. Smith

ONLY the German-American Bund, which was sponsoring it, didn't call it a rally. They called it "George Washington's Birthday Exercises." But that didn't fool anybody—least of all the Bund members themselves, though they put on a good front.

It wasn't to start until 8 p.m. but by three the area around Madison Square Garden was alive with policemen and detectives. Police Commissioner Valentine had revised upward his estimate of the number of bluecoats necessary to keep order when the Socialist Worker's party had distributed thousands of handbills throughout the city calling for a mass picket line of 50,000 to prevent the nazis and their friends from reaching the Garden. All afternoon the police poured through the exits of the 7th and 8th Avenue subways and the 9th Avenue "L." An anonymous letter to Mayor La Guardia had threatened that time bombs would be planted somewhere in the vast structure if the rally were held, and the bomb squad spent all morning and afternoon in going over every inch of the interior.

Police and Tear Gas

By 3:30, four hours and a half before the meeting was scheduled to be called to order, the area for a block around the Garden was roped off by police and no one allowed to enter without a ticket or a press card. A little man did a thriving business in press cards at 25 cents each until police apprehended him. On the 49th Street side mounted police lined up, filling the street almost solidly between 8th and 9th Avenues. The sidewalk on 8th Avenue across from the main entrance to the Garden was filled with a restless crowd. Police kept them moving. Police trucks loaded with tear gas bombs were parked in 49th Street. The atmosphere grew more tense every minute.

By six o'clock the police had extended the deadline to two blocks from the Garden, and the streets and sidewalks from 48th Street south and 51st Street north were jammed with people. Police riflemen could be seen high up on the Garden roof. The crowd had been quiet, but now a few began to shout anti-nazi slogans. Most of them, however, just walked, shuffling up and down the sidewalks, wondering what would happen.

Through the Police Lines

In order to get near the Garden you had to have a ticket, and you couldn't buy a ticket at the Garden. I thought I might possibly be able to get one up in the German section of the city, so I took the subway up to Yorkville and went to the Germania Book Shop near 86th Street. A big, beautiful poster in the window advertised the meeting, but the man inside said he was all out of tickets. He thought the fellow that ran the delicatessen up the street had some. He did, and I bought one and hurried back downtown.

The downtown train was jammed with people on their way to the rally. As we walked to the intersection of 7th Avenue and 50th Street at about half-past seven, the crowds on the street jeered at us. The police held them back. We showed our tickets and were passed through the police lines. "Dirty nazis!" screamed one woman.

From somewhere down toward Times Square came the sound of concerted cheering. Across 49th Street opposite the Garden a loud-speaker in a second-story window suddenly blared forth an anti-Hitler tirade in German. The crowd going into the Garden muttered angrily, looking at the police. A few laughed sarcastically. Police rushed upstairs, battered down a door, and found a victrola with a timing device set for 7:45 p.m. They stopped it.

A few anti-nazis who had filtered through the police lines with phony press cards suddenly whipped out signs and placards from beneath their coats and began to picket. Police hustled them away cheering.

Inside the Garden you might imagine, if you did not know you were in New York, that you were in the Berlin Sports-Palast. At one end there is a huge flood-lighted platform, and from the back of it a panel bearing a picture of George Washington rises half-way to the ceiling. It is flanked by other panels, painted red, with nazi insignia upon which the United States coat of arms has been imposed. On either side of the hockey scoreboards and clocks on the balcony there are enormous slogans in red and black: "Wake up America"; "Smash Jewish Communism"; "Stop Jewish Domination of Christian America"; "One Million Bund Members by 1940." Somehow they seem hideously incongruous there beside the hockey and basketball ads.

The Bund Marches

Everything is marvelously efficient. The meeting begins on time! An orchestra in full dress plays patriotic and operatic airs. Five minutes before eight a boys' drum and bugle corps in brown shirts and light brown trousers marches up on the platform. Their leader shouts a sharp command. They begin to play. Then from the back of the Garden somewhere the Bund begins marching toward the platform. First the color-bearers, with the small red and gold swastika standard in front, then the American flags, the Italian flag, the German banners and the emblems of the German-American Bund. They mass the colors behind the speakers' dais on the platform, beneath the picture of George Washington.

After the flags come the storm troopers, hundreds of them, in grey shirts with black Sam Browne belts, black trousers and black overseas caps. They wear neat black ties, fastened with gold swastika stick-pins. They come down first one aisle, then another, and another, and they keep coming from somewhere, marching stiffly erect; it seems as though they would never stop coming. The crowd rises and extends arms in the nazi salute. From somewhere aloft a soft blue spotlight plays on the march-

ing men. The crowd is almost carried away. It is all here—the massed flags, the stirring music, the slogans, the spotlight, the imminent hysteria. It is Nuremberg at the time of the party congress, not New York. It is terrible, but compelling. One feels the tremendous drive of it even though one hates it.

Appeal to Christians

A stout woman in a black gown ascends the platform and leads the crowd in singing "The Star-Spangled Banner." Then there is the salute to the flag, and the drums start beating again. Down the aisles behind the storm-troopers come girls, maedchen in uniform, scores of them, blonde, healthy-looking girls in white middie blouses and dark skirts. The crowd cheers them. They march out behind the platform and reappear in the seat section behind the panels. They cannot see much there.

The first speaker is J. Wheeler Hill, the national Bund secretary. He is dressed in a natty black and grey uniform. The storm troopers stand stiffly alert in the aisles as he speaks. (Later the papers say there were three thousand of them.) He begins his speech, speaking with a heavy German accent, "My fellow Christian Americans." He denounces President Roosevelt for "spreading class hate." He mentions Harold Ickes and the crowd boos lustily. From somewhere high in the balcony a few hand-claps are heard. The crowd looks up. The speaker goes on. The people cry for new leadership, he says. He quotes Washington: "Let us raise a standard to which the wise and honest can repair." He speaks movingly of "the great task of national reconstruction" and of "our United States." "Restore America to the Americans!" he cries. In conclusion he shouts, "Free America!"

Then comes a pledge of allegiance to the flag, and the storm troopers take their stations around the auditorium. They are to help the police "keep order." Some of them go up and down the aisles selling copies of the *Deutscher Weckruf und Beobachter—The Free American* which carries a banner headline asking: "Shall America Be Jew-Ruled?" (At the entrance to the Garden Father Coughlin's magazine, *Social Justice,* was on sale.)

A Clerical Voice

The next speaker is not in uniform. He is a minister from Philadelphia, the Rev. S. G. Van Bosse. "Serpents of intrigue are crawling through the land," he cries. He denounces our participation in the World War. "Our soldiers went to Europe to prevent a great nation from achieving its liberty," he says. He compares Hitler with George Washington. "If Washington were alive today he would be a friend of Adolf Hitler just as he was of Frederick the Great." He praises the isolationist senators and ex-President Hoover. The crowd thunders its applause. He speaks sarcastically of Frank Murphy, Harry Hopkins, and Secretary of Labor Perkins, and the boos lift the rafters of the Garden. He gets excited and shouts: "History is not written in ink, but in blood! There is no middle ground between communism and fascism!" He denounces the communist "house-wreckers."

When he finishes the crowd applauds, but I bow my head in shame. This, too, is a minister of the Christian church.

The orchestra plays patriotic airs and German folk songs while the storm troopers pass the big blue collection boxes. It is a very good orchestra. Nearly everybody puts something in the boxes. The storm troopers look very grim.

After the collection comes another man in uniform, George Froebese, midwest organizer for the Bund. He is introduced as one who is "persecuted in Karl-Marx town, Milwaukee." He launches immediately into an anti-Jewish tirade. "These confounded Jewish agitators . . . these C.I.O. racketeers . . . these Barney Baruchs and Henry Morgenthau Juniors." He praises Father Coughlin and the crowd puts on the longest demonstration of the evening at the mention of the radio priest's name. He charges the WPA with "proletarianizing" the workers. He pleads for a "Jew-free America" and like Wheeler Hill closes with a ringing shout, "Free America!"

Rudolph Markmann, the Bund's eastern leader, speaks next. When he mentions "the Golden Rule for Aryans," there is a slight disturbance in the press section to the right of the platform. Two women are ejected by police for laughing. One of them is Dorothy Thompson. A portly figure rises from the press section and hurries after the women. He returns with them in triumph and seats them in the press section. It is Heywood Broun. Storm troopers line up menacingly behind Miss Thompson and keep grim watch over her.

Markmann says nothing new, and he is replaced by the Bund's national publicity director, G. W. Kunze. He refers to the President of the United States as "Frank D. Rosenfeld," and the crowd dutifully boos.

Fritz Kuhn Speaks

The last speaker is the big shot himself, Fritz Kuhn. But he is a poor public speaker and something of an anti-climax. He goes back into United States history to denounce Jews and praise the Ku Klux Klan. "It paid back terror for terror." He calls for Bund members to join Father Coughlin's adherents in picketing radio station WMCA, which has cut off Father Coughlin's Sunday afternoon program. The crowd is quiet, for Kuhn is a listless speaker, not in the same class with Froebese and Markmann. But suddenly it rises to its feet and roars with anger. A slight young Jew has broken through the police guard and climbed on the platform. He rushes at Kuhn, but when he is about six feet from him he is knocked down by a dozen storm troopers. They kick and beat him. The police battle with storm troopers to rescue him. Finally they reach him. They lift him high above their heads and rush him out. His pants and coat are gone, his shirt and underclothes in tatters. As they carry him out he shouts: "I'm no communist!"

Kuhn is the last speaker. As he closes he shouts three times, *"Free!"* and the crowd yells back *"America!"* It is the same way that Germans split up their *Heil Hitlers* at big meetings.

Outside, only the presence of nearly 2,000 police prevents 100,000 anti-nazis from overwhelming the Bund members and their friends.

This was the first great public mass meeting of American fascism. Twenty thousand people were present, nine-tenths of them sympathetic. Mayor La Guardia per-

mitted the meeting to be held in spite of its incendiary possibilities because he was unwilling to curb the exercise of free speech.

That raises a question that we must face. To what extent must we permit our civil liberties to be used to destroy our democracy? How tolerant can we afford to be of organized intolerance? Have we a defense against a black reaction which uses our institutions to gain power and then deliberately destroys those institutions, thus preventing any subsequent use of them by any minority (or majority) opposed to it? Shall we permit freedom to be used to destroy freedom?

I do not know the answer. But Dorothy Thompson says: "I saw in New York the same scenes I witnessed in Berlin seven years ago."

And I am worried because this same question was posed to the new German republic, and it did not know the answer until it was too late. Neither did Italy. Neither did Spain.

And neither do we.

BOOKS

The Ways of God and Man

THE BOOK OF THE WAYS OF GOD. *By Emil G. Kraeling. Charles Scribner's Sons, $3.75.*

THIS is an ambitious literary product. Professor Kraeling has in view "an elect audience," and his aim is to harvest the past; utilize the tools of modern criticism; enter, beyond relativities, into the higher realm of interpretation, and thus to cover the whole book of Job. It should be said in tribute that, for the ten years which he claims of "more intimate acquaintance" with the great masterpiece, he has made a creditable contribution.

All who join the ranks of Job's expositors must indulge in paradoxes. It is almost a commonplace of criticism that the book by that name is the work of a number of hands, and comes from different periods. Prose is divided from poetry. The wisdom chapter (28), the speech of Elihu, the oath of clearance (31) and certain zoological sections (40:15-24; 41:1-34) are among those added to an original nucleus. Even the speech of the Most High is subject to editorial and critical interference *(O tempora!)*. Thus we find a high degree of unity about diversity!

Again, any volume dedicated to the task of discovering the meaning of the book of Job—and this is the title of one chapter of Dr. Kraeling's study—must assume, as he does, that the redactor, having no mastery of the underlying idea, has formed a whole out of the disconnected material received. Like Emerson's worker "who builded better than he knew," an anonymous editor has construed a teleological interpretation out of parts which Otto declares to be the negative of purposiveness and a complete dysteleology.

Yet a third antinomy is required in dealing with this Hebrew classic. Most of the exegetical efforts, including the book under review, leave us, perforce, with a solution of no solution, and declare that the only consistent theodicy is the *deus absconditus,* the inscrutable God. This is quite in line with belief in the world as alogical to the core. However, we have to tax the reason in order to discredit the rational, and to acclaim the emotional basis of thought. The danger is great that we attempt to exhaust representations in *thought* rather than in *being.* There is, we believe, an understanding by means of sympathetic rapport.

At least one reader of this exposition felt the constant parallels between the book of Job and a cathedral to be a little tedious. He found himself also wishing that more stress had been laid upon the fallacy of wrong conversion as a basic element in the revolt of Job. Was not the trouble with the three homeopathic friends that they shared both the same ground and the same equation of piety and pantry? Did they not convert the proposition, "all sinners are sufferers," into "all sufferers are sinners"? Add to the foregoing the wish that this volume should have an index, and the cavil of the present reviewer is ended.

The inclusion of eight out of the twenty or more illustrations of William Blake shows how deeply the English mystic was affected by the book of Job, and we learn that Dostoievsky was similarly moved from childhood to a "morbid elation" at every reading. Scholarly and helpful, also, are the discussions of the famous passage, 19:25-27, and of the theories of suffering. The "vision glorious" came obliquely to Job when he prayed for his friends, and it is no disparagement of this study to say that, like the sun, it yields most of its light indirectly.

W. P. LEMON.

Books in Brief

A DIAGRAM OF SYNOPTIC RELATIONSHIPS. *By Allan Barr. Charles Scribner's Sons, $1.25.*

This diagram is designed to exhibit graphically and at a single view—synoptically—the identical and the distinctive elements of the first three Gospels. These are the primary data of the synoptic problem. A very large sheet (linen-backed and folded into a convenient cover) carries four columns containing detailed outlines of the materials in the three Gospels, with their parallel passages indicated by an ingenious arrangement of colors and connecting lines. The fourth column is for a second printing of Matthew by the side of Luke. The diagram is a working tool for students. It contains only what any good harmony of the Gospels contains, but it presents this to the eye in such fashion as to make the essential facts vivid and unmistakable. The author is professor of New Testament in the United Free Church of Scotland College at Edinburgh.

THE UNITED STATES AND WORLD ORGANIZATION, 1920-1933. *By Denna Frank Fleming. Columbia University Press, $4.00.*

History which meshes so directly into current events is almost as contemporary as the morning paper. The present questions about neutrality and the foreign policy of the United States are chapters in the mystery story that began when the war ended and the peace was being made. Professor Fleming, of Vanderbilt University, writes as a careful historian, but his leanings are toward the League of Nations. In his survey of the stormy sessions that killed American participation in the league with reservations, he sees the Republican partisanship that opposed the league more clearly than the Democratic partisanship that backed the President or Wilson's stubbornness that rejected any modifications of his plans. His record of American attitudes toward

world organization through the following years is also a record of international relations for this turbulent period. Though his history ends with 1933, the final chapter, written late in 1937, gives a thoughtful analysis of the conditions then prevailing and the dangers then (and now still more) threatening, and issues in the support of "a democratic world organization strong enough to keep the peace."

THE SPIRIT OF VOLTAIRE. *By Norman L. Torrey. Columbia University Press, $3.00.*

The faithful may still experience a slight shudder (or at least a delightful shiver) at the name of Voltaire, but his personality exercises a perpetual fascination. He is still something of a mystery man about whom it is possible to hold widely different opinions, depending on what data one considers as representing the real man. Alfred Noyes finds him a good Christian, even a pretty good Catholic. Catholics generally execrate him because he execrated *"l'infame,"* which they identify with the church. Professor Torrey stands with those who see that the "infamy," against which Voltaire campaigned with apostolic zeal, was not Christianity but persecution. He did not hate religion, but for himself criticism took the place of faith. His skepticism was a method, not a system, and it involved action as well as thought. He was among the first to apply critical method to the writing of history. Curiously he learned much of his liberalism from two priests: free thought in its poetic manifestations from Abbé de Chaulieu, and free living from his godfather, Abbé de Chateauneuf. Justice and altruism were the dominating principles of this "unprincipled man." Far from being the "playboy of the aristocracy," he departed from his motto, "work by day and sleep by night," chiefly in that he worked also a good part of the night. He was a happy warrior of the pen, the party whip of the liberals, stirring them to writing and action in the cause of humanity, justice and tolerance, scorning mere "writing for the sake of writing." Professor Torrey does not write another biography of Voltaire, but a penetrating study of his personality and work, with full recognition of his inconsistencies but deep appreciation of his service as the advocate of a reasonable, humane and civilized way of life. It is an enlightening survey of one of the world's most interesting minds.

THE COQUETTE; OR, THE HISTORY OF ELIZA WHARTON. *By Hannah Webster Foster. Reproduced from the First Edition of 1797. Columbia University Press, $2.60.*

This best-seller of a century ago is valuable as a landmark in the history of American literature and as a window into the minds of our great-grandparents. They were suspicious of fiction as intellectually frivolous and morally degrading. The "lady of Massachusetts" (Mrs. Foster's name did not appear on the title page until the edition of 1866, long after she was dead) undertook to make fiction minister to edification and moral uplift. She was, of course, not alone in this. Richardson was her literary model. As an answer to anticipated crticism from the indiscriminate foes of fiction, the author announced her story as "a novel founded on fact." The "fact" was the then notorious case of a young lady in Hartford who had loved not wisely but too well, and the novel is a warning against the course of conduct which, begun in innocent gaiety, leads to disaster. This is sentimental fiction at its most moralistic, unrealistic and weepy stage. But it has the virtues, as well as the defects, of its qualities. The stilted style makes even its most pathetic passages somewhat amusing, but it has a core of solid merit. And the fact that this forgotten classic is said to have rivaled the Waverley novels in popularity is something. This facsimile of the first edition, with an introduction by Herbert Ross Brown, retains the antique flavor needed for its appreciation.

Books Received

To Save Their Souls. By Bessie Lewis. Christopher, $2.50. A novel of Negro life and suffering, beginning with a bootleg slave-stealing expedition in Africa in 1810 and ending in reconstruction days. The moral seems to be that the chief architects of tragedy for the Negroes were the northerners who professed to be their liberators.

The Creed of a Slave. By R. J. Williams. Christopher, $1.50. Ten sermons in 79 pages; simple, direct, affirmative.

A Church School Looks at Christian Unity. By Helen C. Washburn. Morehouse-Gorham Co., 85 cents. In a pamphlet of 93 pages is presented "a seven weeks' study by all the classes in the church school" looking toward an understanding, by all grades, of the meaning of Christian unity and the steps that are being taken to realize it.

Memoirs of the Peace Conference. By David Lloyd George. 2 vols. Yale University Press, $10.00. (To be reviewed.)

Tryst. By Elswyth Thane. Harcourt, $2.50. "Mystery story, love story and modern comedy"—which ought to make it a novel of varied appeal. (To be published March 16.)

The Saga of "Cimba." By Richard Maury. Harcourt, $2.50. Sailing a 26-foot boat from Nova Scotia to Fiji furnishes the material, and plenty of it. Obviously Maury could sail, and just as obviously he can write. This is a grand record of adventurous travel. (To be published March 9.)

The Garden of Larkspurs. By L. H. Bailey. Macmillan, $3.00. This is a highly specialized book that will be prized by the garden-lover who is interested in botany as well as in flowers. Professor Bailey is deeply appreciative of both. He describes more than a hundred varieties of larkspurs and delphiniums and discusses the problems of the gardener who wants to raise them or to breed others.

Mein Kampf. By Adolf Hitler. Complete and unabridged. Translated into English. Reynal & Hitchcock, $3.00. (To be reviewed.)

My Memoir. By Edith Bolling Wilson. Bobbs-Merrill, $3.50. (To be published March 13.)

I Ran Away to Sea at Fifty. By Mary Sheridan Fahnstock. Harcourt, $2.50. Mrs. Fahnstock is the mother of the Fahnstock boys who sailed half-way around the world in their schooner *Director,* and wrote *Stars to Windward.* This is her story from the time she joined them in Tahiti until she parted from them at Suva a year later and from then on across or around Asia, Europe and the Atlantic.

Cooperation as a Way of Peace. By James Peter Warbasse. Harpers, $1.00. (To be reviewed.)

Studies in Popular Islam. By Samuel M. Zwemer. Macmillan, $2.50. Dr. Zwemer is a veteran and an expert in the field of Islamic studies. The papers here collected deal with "the superstitions and beliefs of the common people," and therefore do not represent the minds of the intellectuals or the "Arab awakening." Most of the essays have been published in the *Moslem World Quarterly* during the past twenty-five years.

The Bible 400 Years after 1538. By G. Campbell Morgan. Revell, $1.50. Some considerations regarding the study and the nature of the Bible, as seen by Dr. Morgan, suggested by the Tyndale quadricentennial.

The Christian Faith in a Day of Crisis. By Charles S. Macfarland. Revell, $1.50. This volume takes the place of a new edition of the author's *Trends of Christian Thinking,* now out of print. Like the earlier volume it is a survey of recent and current religious literature with a view to plotting the principal curves of contemporary religious thought and characterizing the more important contributors to it.

Holy Scriptures: Numbers, with Commentary. By Julius H. Greenstone. Jewish Publication Society of America, Philadelphia, $2.50. (To be reviewed.)

The Educational Work of the Church. By Nevin C. Harner. Abingdon, $1.25. A general survey of the educational aspect of the

church, with special reference to the minister's function. The objectives and organizational methods are stressed rather than problems of curriculum and educational method.

Essential Christianity. By Samuel Angus. Macmillan, $2.00. (To be published March 14.)

Cosmic Christianity. By Leon H. Barnett. Revell.

Europe's Conscience in Decline. By Charles E. Shulman. Argus, Chicago, $1.50. (To be reviewed.)

His Last Words. By William C. Skeath. Cokesbury, $1.00. Devotional meditations on the "seven words" from the cross.

The History of History. By James T. Shotwell. Vol. I. Columbia University Press, $3.75. This first volume (of two) carries the study of the interpretation and writing of history from the earliest of the ancients to Augustine. This is a revised edition of the author's *An Introduction to the History of History.*

My Wife and I, The Story of Louise and Sidney Homer. By Sidney Homer. Macmillan, $3.50. This is the story of two musicians who did not find that careers interfered with happy domesticity. Louise Homer, as everyone knows, was among the greatest of the Metropolitan Opera stars. Her husband had been one of her first teachers. Both are artists, but very much more than that. They are notable personalities who are not only congenial to each other, as the record abundantly shows, but are congenial company for the discerning reader. One of the best of the many recent "musical" memoirs.

America Reborn, A Plan for Decentralization of Industry. By Ralph L. Woods. Longmans, $3.00. (To be reviewed.)

The Marxist Philosophy and the Sciences. By J. B. S. Haldane. Random House, $2.00. (To be reviewed.)

Harmony in Marriage. By Leland Foster Wood. Round Table Press, $1.00. "To make marriage successful." Success is not guaranteed, but much helpful advice is given by this wise and experienced student of domestic relations.

The World Mission of the Church: Findings and Recommendations of the International Missionary Council at Madras. International Missionary Council, 156 Fifth Ave., New York, $1.00. (To be reviewed.)

Tricks Our Minds Play on Us. By Karl R. Stolz. Cokesbury, $2.00. This is practical mental hygiene for the ordinary citizen; how the sane may stay sane and the neurotic break their chains of habit. The author's *Pastoral Psychology* was recently reviewed in these pages.

CORRESPONDENCE

Significance of Madras Reports

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on Madras in the issue of February 15 seems to me to convey two impressions which are quite misleading: first, that the conference simply threshed over the same ground as Oxford and Edinburgh, and second, that the theological discussion at Madras was irrelevant to the world mission of the church.

It is a fact that among the sixteen sections there was one on "The Faith by Which the Church Lives" which was the Edinburgh topic and that there were four on subjects considered at Oxford: Christian education, the social and economic order, international relations, and church and state. Naturally the Madras reports say some of the same things, for what was true in 1937 did not cease to be true in 1938. They say also many things relevant to the missionary enterprise that are not found in the reports of the other conferences.

However, there is a difference which goes deeper than specific missionary reference, and it must be kept in mind in estimating the findings. The Oxford and Edinburgh reports state mainly the consensus of opinion of American and European Christianity. Madras comes out of world Christianity. It is one thing for "any socially aroused group of Christians in England or America" to make a pronouncement; it is a vastly more difficult and therefore more significant thing for Christians from the most radically divergent social and theological backgrounds to make it. I do not think that "the difficult problems of culture conflicts" were overlooked at Madras, but in any case the reports were forged in the midst of them. The real greatness of the conference lies in the fact that the unity of Christian faith and fellowship proved adequate to transcending them.

The editor seems in one paragraph to disparage theological discussion as ground already burned over and in another to say that the fundamental question is "what there is in Christianity that makes it worth taking to Asia and Africa and the isles of the sea." It is the fundamental question, and one not adequately solved at Edinburgh for the rank-and-file Christians of either the sending or receiving churches. Unless we know what our Christian message is, we shall not know whether to have a Christian movement. Unless we deal with the matter of whether other religions are a preparation for the gospel or in radical opposition to it, we shall not know which way to move.

One further word may not be out of place. The report on "The Church and the Changing Social and Economic Order" is the most this-worldly (some say the most American) of the reports which touch theological issues. Though an earnest effort was made to give due recognition to the eschatological kingdom, it called forth a minority statement from a group who thought the eschatological note inadequately sounded. This will be published in the book of findings. Anyone who wants to appreciate the conditions under which the reports were drafted should not fail to read it.

Mount Holyoke College, South Hadley, Mass. GEORGIA HARKNESS.

Jewish Refugees in China

EDITOR THE CHRISTIAN CENTURY:

SIR: One of the most tragic by-products of the pogroms in Germany is a colony of 1,500 refugee Jews who have landed in China, particularly in Shanghai, since last July. They are still coming in every boat, driven by desperation and hoping for little but a brief respite from the intolerable conditions to which they were subjected in Germany. Many of them are doctors and technicians who could render a service to China, if only their preliminary needs can be taken care of. A special committee has been organized by the Christian forces of China to do this, a very heroic task, considering all the other problems which they face in that war-torn land. This committee needs help. Might it not be a good idea for some of our congregations to devote the offering of some Lenten service to this cause? It could be a symbol of our penitence for the crimes of the gentile against the Jew and a symbol of our unity with Christian Chinese who are the servants of the mind of Christ for us in this situation. Contributions may be sent to Miss Alice Gregg, one of the secretaries of the National Committee for Christian Religious Education in China who is also secretary of this special committee. Her address is 169 Yuen Ming Yuen Road, Shanghai, China.

New York, N. Y. REINHOLD NIEBUHR.

Kagawa at Madras

EDITOR THE CHRISTIAN CENTURY:

SIR: A very persistent rumor has been started in America that difficulty arose at Madras concerning the statements of Dr. Toyohiko Kagawa of Japan. It has been said that on his way to the Madras Conference he made certain statements which were apologetic concerning the Japanese aggression in China, and that while at Madras, as a consequence of these statements, he received a cablegram from the Japanese government cancelling his passports and ordering him back to Japan. And further that at the conference he made a very dramatic address, bidding farewell to the people and saying that his work in Japan was finished.

Upon very careful and exhaustive inquiry there seems to be no foundation for these rumors. The facts are as follows:

1. There was no statement made by Kagawa during the Madras Conference that he was returning to Japan, nor was there any cablegram received by him to the best knowledge of the Madras authorities while he was there.

2. Dr. Kagawa stayed in Madras to the end of the conference, made a great contribution in his addresses and suggestions in meetings and bade farewell at the close of the conference to his personal friends of the Japanese delegation and others, starting out on his journey through India under the National Christian Council.

3. Dr. A. L. Warnshuis, secretary of the Foreign Missions Conference, has definitely stated that when he left Bombay on January 14, two weeks after the conference ended, Kagawa was in Bombay and bade the members of the party sailing on the boat good-bye. That same day he was speaking in Bombay without any apparent interference from the Japanese government, and was leaving the next day for a consultation with Gandhi, which he had and which has been reported in the papers.

4. On February 7 we received a letter from Mrs. Kagawa thanking the American Friends for the $1,000 Christmas gift to Dr. Kagawa which was mailed from Tokyo on January 17, at which time she knew nothing of Dr. Kagawa's returning to Japan and definitely stated that he was now touring India and would not be back in Japan until April.

We hope that his friends and others will be able, therefore, to stop any unfounded stories which are being circulated about his difficulties with the government. We desire to state positively that Kagawa is definitely holding to his ideas of peace and brotherhood and is doing all in his power to bring Christian principles to bear in the present very serious situation in his own nation.

Brooklyn, N. Y. J. HENRY CARPENTER.

Too Late! Too Late!

EDITOR THE CHRISTIAN CENTURY:

SIR: There is little to cheer one with regard to Spain but your editorial of February 15, like so many others, has too readily accepted defeat. It is not too late to save Spain. What might be the result of a tremendous pressure upon President Roosevelt to lift the arms embargo, to rush food to the starving defenders of Madrid—especially if this were made by thousands of your readers—the church pleading for justice to Spain? We are ashamed of the Tory voice of England, and our Canadian government has taken its leadership from Mr. Chamberlain, whose weight all along has been on the side of the fascists—but the United States is a mighty force and its example now could not but strengthen the republican forces in England and France.

These words of François Mauriac, well known French writer and journalist, may well express our alarm at the apathy of the Christian world in the face of agony and mounting atrocities: "It is no longer a question of political ideologies, but a moral stand which is needed. If the democracies are unwilling to stand up and defend unflinchingly those eternal ideals of liberty and humanity which they protest, then their cause is already lost."

Each victory for the fascists makes the final struggle with reaction more terrible to contemplate. Will you not urge your readers now to do all within their power to save what is still left of republican Spain, and to help with the caring of the refugees?

Windsor, Canada. NORA K. RODD.

Social Security for the Ministry

EDITOR THE CHRISTIAN CENTURY:

SIR: You state your opposition to social security for ministers along familiar lines urged by some of the representatives of our churches. These objections are that ministers are under pension schemes that give them better protection than is possible by social security; that social security would upset the present pension schemes in our churches; that it would be unjust to lay upon ministers and churches the burden of paying under two systems; and great stress is placed by some upon the necessity of maintaining the separation of church and state. While these arguments are valid the fact remains that thousands of ministers belong to churches that do not have, and for financial reasons cannot have, a pension scheme. Some form of social security is their only hope for old age. They must have this or be forced to go on relief.

Of the forty denominations having pension boards, how many of them have a sound pension scheme? Not one-fourth of them are able to pay a pension comparable to social security payments. Most of our church pension funds find that owing to loss on investments, lower payments to the fund from churches, exemption of many of the larger ministerial salaries from assessment for pensions, increased number of pensioners on the fund, and inefficient management their fund is inadequate to provide for the needs of their old ministers.

Shall the small salaried ministers of our poorer churches with inadequate pension funds be denied the benefits of social security just because they are not organized to lobby in Washington? The well paid representatives of the churches that have endowed pension funds must keep in mind the needs of their less fortunate brethren. Perhaps the solution lies in a voluntary system to enable churches, conferences, groups or individuals not now protected to come into the social security scheme.

The argument that acceptance of social security will mean control by government in the affairs of the church is foolish. Just as long as churches avail themselves of tax exemption and church colleges accept their quota of NYA funds for their students they are accepting a form of control from the federal government.

My name must not be used for publication.

Nebraska.

* * *

[The anonymity of this letter throws a flood of light on the fear with which some ministers contemplate possibilities of retaliation for candid discussion of this issue.—THE EDITORS.]

What Kind of Force?

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Lynn Harold Hough in his illuminating article, "The Fourth Decade," makes this statement: (1) "Force when it is not controlled by good will always leads to tyranny and exploitation and brutality; (2) Good will when it has no practical force at its command always leads to futility and to frustration in the presence of the arrogant evils of the world; (3) Good will when it has at its command practical force which it is not afraid to use, gives to the world such decency and justice as we can secure in this life."

We need not challenge No. 1. But we would better examine the second proposition. What does Dr. Hough mean by the phrase "practical force"? Does he mean poison gas or the threat of poison gas? If "practical force" means war force—denial of God as Father of all men, lies, hatred and indiscriminate murder—what shall we say of Jesus? Shall we say that he was led to futility and to frustration in the presence of fascist Pilate and the Rome-Jerusalem axis? But if in the long run "practical force" is not a matter of the biggest battalions but the kind of coercion Jesus exerted on the cross, Dr. Hough as a man of religion should make this great central fact unmistakably clear.

He seems to suggest that absolute pacifists expect to win with smiles. Certain members of the Fellowship of Reconciliation don't. They try to love their enemies because God does, not because they count on sudden conversions or an easy walk-over. Of course good will has to be strong: "nonviolence is not the weapon of the weak." War violence, however, the kind of violence that inescapably gasses children, is a weapon that corrupts the strong, no matter how pure their alleged intentions may be.

The issue is what we are going to rely on. If we bet our lives on deadlier planes to insure "decency and justice," cheerfully hoping that war can thus be cooped up as a harmlessly *potential* threat and that if only we adequately menace our neighbors war never need break out as an explicit result, let us admit we are asking for magic. Just threaten enough and good somehow will win. That's what the Kaiser said in 1914. That's what the naive believe today. If we are to follow Jesus have we the right to be so gullible?

Los Angeles, Calif. ALLAN A. HUNTER.

NEWS *of the* CHRISTIAN WORLD

Better Homes In Pittsburgh

Three Large Housing Projects Under Way—Students Meet Christianity—Dr. Sockman Popular Speaker

(Correspondence from Pittsburgh)

PITTSBURGH, Feb. 23.—The Pittsburgh Housing Association is making progress in its constant war for better homes. Joseph P. Tufts, executive secretary of the association, is a former Dartmouth College professor of sociology and is exactly the right man for the place. Backed by a board of representative citizens he is driving toward a city correctly housed and toward the elimination of the violent contrast between grand mansions and slovenly shacks.

Eleven millions of dollars is now in process of being spent in three housing projects. No. 1, "Bedford Dwellings," will be ready for occupancy in less than a year. This contains 431 dwellings. No. 2, "Terrace Village," with 825 dwellings, should be ready by June 1940. No. 3, known as the "Hill Project," will be largest of all, 1,751 dwellings, and should be ready in 1941. As to price per room, the hope is that we may be able to make this as low as $5.00 per room in three and four room apartments. This price does not include utility charges, such as gas and light. Preference will in every case be given to a slum-dweller. In fact no one may apply unless he is at the time of signing a slum-dweller who does not receive more than five times the cost of his rooms. An exception is made in the case of families of three or more children, where an income six times the rent is permissible.

* * *

Religion Comes to The Colleges

Last week our colleges were visited by a team which sought to call the attention of students and faculties to religion. As your correspondent observed the event (and he saw only a part of it) only the Protestants were active. If our Jewish and Catholic brethren participated I did not notice it. But the Protestants made a united attack. There was no division. They said "We" and meant it. The team was headed by Dr. Jesse Bader, who did a fine job, as did his colleagues. Many local men and women cooperated, made addresses and held conferences. The University of Pittsburgh, the Carnegie Institute of Technology and the Pennsylvania College for Women gave the week to the visiting team. Not only were there chapel services and public meetings, but conferences in fraternities. Scores of classes listened to the visiting speakers.

It is impossible to sum up the results. In general, we may say that the students heard the team gladly. Faculty cooperation was in the main hopeful, and there seems to be a new interest in religion here as elsewhere. There is no record of converts; our churches still have many empty pews. But I heard of one professor who went to church for the first time in 10 years! Probably he would have gone anyway. It was something, undoubtedly, to challenge the students in behalf of Christianity.

* * *

Y.M.C.A. Brings Dr. Sockman To Pittsburgh

Each year the Y.M.C.A., together with the ministerial union, brings some noted divine to our city for a week of prayer. This year the honor fell to Dr. Ralph W. Sockman and nobly did he fulfill his mission. Each day at noon he spoke in the pulpit of Trinity Cathedral. Each night he went out to some suburb, where crowded churches heard him. Pittsburgh found him convincing and hopes to hear him soon again.

* * *

Heinz Chapel Selects Dr. Farmer

Dr. William F. Farmer, retired professor from Western Theological Seminary, will take charge of the services in Heinz Chapel on the campus of the University of Pittsburgh. General opinion is that a better choice could hardly have been made. We understand that there will be a public service each Sunday afternoon and at least two chapel services a week. The whole enterprise seems to be in a rather experimental stage as yet.

* * *

Rabbi's Book Reviews Draw Crowds

We doubt whether anyone in the United States does a better job of reviewing books than the liberal leader of our leading synagogue, Rabbi Solomon Freehof. Wednesday mornings his large synagogue is packed. Mostly, women attend. Roadways lined with cars. Streets filled with hurrying feet. During the past summer a large lecture hall was built adjoining the synagogue and there the overflow may be accommodated. These book reviews attract the town. The rabbi has just completed a series of 12 lectures on such outstanding recent works as Dorothy Thompson's *Political Guide*, Thomas Mann's *Joseph in Egypt*, Phyllis Bottome's *The Mortal Storm*, Lin Yutang's *The Importance of Living*, Edgar Snow's *Red Star Over China*, etc. He is now offering four studies on the Old Testament.

* * *

And So Forth

The Conference of Catholic Charities here reports that more than 35 per cent of its work consists in dealing with marital difficulties. Among the causes listed are: drinking, infidelity, desertion, mixed marriages, interference of relatives, poor household management, second marriages, neglect of children, lack of understanding between parents and children. This checks with 24 per cent in 1936 and 40 per cent in 1937.

Even with the steel mills operating at 54 per cent of capacity, with relief rolls down a bit and with a new reform Republican regime in the saddle at Harrisburg, nearly one-fourth of our entire population is out of work. Panhandlers are everywhere and bandits terrorize the community.

Former President Hoover comes tonight to this Presbyterian stronghold to start a campaign to raise $10,000,000 for Presbyterian colleges.

JOHN RAY EWERS.

National Leaders Address Clergy

Colorado Ministers Turn Out for Convocation—Post-Madras Meet Planned —Youth Work Progresses

(Correspondence from Denver)

DENVER, Feb. 22.—The Colorado Council of Churches held its Fourth Convocation in Denver Feb. 9, 10. Dr. Clarence Kemper, the president, has led the council to increasing strength during the past year as was evidenced by the splendid attendance at the convocation in spite of the worst weather we have had this season. The strength of the Colorado convocation derives partly from the fact that each major denomination brings an outstanding national leader to Denver for a one-day denominational conference preceding the state conference. This leader stays for the interdenominational session. Leaders who were brought on this basis included Dr. Roy Smith of Los Angeles, Bishop Ivan Lee Holt, Dr. Edwin Dahlberg of St. Paul, Dr. David Beach of Minneapolis and Dr. Dwight Bradley. National leaders brought by interdenominational groups included Dr. Mark Dawber, Miss Daisy June Trout and Dr. Thomas A. Tripp. The officers elected for the new year include Dr. Vere V. Loper, president, Justice J. C. Young of the Colorado supreme court, Dr. S. J. Mathieson and Miss Alice Wilson, vice-presidents.

* * *

Post-Madras and Youth Conferences

The Post-Madras meeting for this area will be held in Denver March 11-13 under the direction of the Colorado Council of Churches. Preparations are being made to give a wide hearing to such missionary leaders as Raja Manikam of Madras, Minne Soga, a Bantu from South Africa, Dr. Haehira Yuasa, president of Doshisha University, Japan, and Miss Ruth Seabury of Boston. These leaders will work with youth groups on Saturday. On Sunday they will occupy pulpits in Denver and surrounding communities. Ministers and lay leaders will be gathered on Monday for panel discussions and addresses on procedures and findings in the Madras Conference. This session will be the most important ever held in our section in the interests of foreign missionary work.

The Colorado Christian Youth Conference has been placed in the Colorado Council of Religious Education, which will meet concurrently with the Post-Madras Conference. The missionary team will thus be available to bring the message of Madras to the youth conference. The program is being carefully planned and promises to be the finest in the 10 years in which these sessions have been held.

* * *

Denver U. Celebrates 75th Anniversary

The University of Denver held its Religious Emphasis Week during the sessions

of the Colorado Council of Churches, with Dr. Allan A. Hunter of Los Angeles giving effective leadership to large audiences of faculty and students. The university is celebrating its 75th anniversary on March 2, 3. The speakers for this celebration include Pres. R. C. von Kleinsmid of the University of Southern California, Prof. F. L. Paxson of the University of California and Pres. R. A. Kent of the University of Louisville. The Foundation for the Advancement of Social Sciences at the university is continuing its strong community program of education in international affairs. Dr. Ben Cherrington, who is on leave of absence to serve in the state department at Washington, returns this week to speak of his impressions of the Lima conference. This lecture will be followed by a series which will include appearances by Count Raoul de Roussy de Sales, Walter Lippmann and Harold M. Laski.

* * *

Work for Underprivileged Youth

Several effective approaches are being made to the problem of youth in Denver's underprivileged areas. The Baptists have inaugurated a splendid program in their "Christian Center" under the direction of Mr. H. Talmadge Phelps, a trained social worker. This center is located in a neighborhood which a survey showed to be the blackest in the city. A splendid building was erected and the cooperation of all of the city's Baptist churches secured. The largest racial groups in the area are the Spanish-American and Mexican. Thus far the center has drawn its constituency from this group, whose problems are in some respects even more acute than those of the Negroes.

Denver's Congregational women are endeavoring to establish a home for young men released from the state reformatory in order to assist them toward rehabilitation. The Denver Y.M.C.A. has sent one of its boys' secretaries, Lester Osborne, into an area of great juvenile delinquency to establish a program in a building owned and maintained by the city.

* * *

And So Forth

Rev. Robert Day has been at work for several months as pastor of the City Park Baptist Church.

Rev. Harvey Hardman, formerly pastor of the Divine Science Church, has returned to Denver and is drawing large audiences in one of our theaters.

Rev. Ernest Baber has resigned his positions in the juvenile court and in the Boulevard Congregational Church, and is giving effective leadership as superintendent of the Citizens' Mission, the major institution of its type in Denver.

A banquet was held last week honoring Bishop Ralph Cushman on his election as national president of the Anti-Saloon League.

VERE V. LOPER.

Milwaukee Rabbi Gives Valuable Library to His City

Because Dr. Joseph L. Baron, rabbi of Temple Emanu-El B'ne Jeshurun in Milwaukee, believes that every religion should, in the interest of religious understanding and amity, make its literature known to the public, he has recently presented to the city of Milwaukee a library of 6,000 Jewish books in English.

THE WORLD'S RELIGIONS—A Short History

By CHARLES S. BRADEN • Ably and comprehensively this book sets forth the significant facts concerning the origin and founder, the development, and the sacred literature of each of the world's great faiths. No other book tells in so few pages so much that is interesting about religions. The account is concise, simple, and impartial in every instance, containing the results of expert scholarship in each of the faiths discussed. $1.50

THE METHODISTS ARE ONE PEOPLE

By PAUL NEFF GARBER • With accuracy and impartiality the Professor of Church History at Duke University recounts the story of Methodist discord and unity. It is a dramatic story, woven from facts, and also a history of prime value to all who share common Christian aims. Dr. Garber explains fully the difficult political, social, economic, and religious situations which led to division; and traces with care the details leading to the final acceptance of the Plan of Union, under which at last "the Methodists are one people."

The Contents: CHRISTIANITY IN EARNEST. DIVISIONS OVER POLITY. OTHER FACTORS DIVIDE METHODISTS. THE DARK ERA. FRATERNITY AND FEDERATION. SHALL THE METHODISTS UNITE? UNITED METHODISM FACES THE FUTURE. $1

RELIGION FROM THE BLEACHERS

By EVERETT S. McCLELLAND • Here are the impressions of a Christian layman whose training in science has fitted him the better to understand certain universal human problems in religion, especially those which bewilder modern youth. He asks, "If scientific facts cannot be recognized as the verities of God, then what place can the truth have in the field of religion?" His discussions open new lines of thought. $1.50

THE MAKING OF THE MINISTER

By WILLIAM H. LEACH • "The book is worthy of a wide reading. It is full of that sound practical wisdom and every-day common sense which will help the minister meet the issues of life. He will find it a good guide and companion."—*Crozer Quarterly.* $1.50

THE FINGERPRINTS OF GOD

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IS IT RIGHT OR WRONG?

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England Gets Defense Bill

Begins to Feel Burden of Increased Armament—Fears New Moves by Japan—Religion on the Air

(Correspondence from England)

LONDON, FEB. 17.—On the whole it has been a quieter week than some through which we have recently passed. The question whether or not Franco is to be recognized has been before the cabinet, but so far neither the British nor the French governments have announced any decision. There is very little doubt what it will be. Much is being made of the conjecture that Franco will not wish Spain to be tied to either Italy or Germany and that he will not favor a totalitarian order.

The demand for deep shelters against air raids is growing and is certain to be satisfied; but meanwhile tests have been applied to the above-ground steel shelters and are said to have been successful.

The bill for our new defenses is coming in. The chancellor of the exchequer has sought authority to increase the loan of 400 millions to 800; this is for the 1937-42 period. The total defense expenditure for 1939-40 will be 580 millions as against 405 millions for the current year. It is stated definitely that this expenditure is flexible and can be reduced if the international situation warrants. But there are few signs of any lightening of the burden. Certainly the Japanese action in Hainan is sinister enough in its implications.

* * *

A New Head of the Civil Service

It has been understood for some years that the chief permanent secretary to the treasury is also the head of the entire civil service. This has been made explicit, and when last week it was announced that Sir Horace J. Wilson is to succeed the present permanent secretary after October, it was stated that he is to be definitely the head of the whole civil service. The retiring secretary, Sir Warren Fisher, is a distinguished member of a distinguished family, and after a long and eventful service he retires, having reached the age limit this year.

It has long been known that Sir Horace J. Wilson has the confidence of both Lord Baldwin and Mr. Neville Chamberlain. He entered the civil service in the ministry of labor and his progress there was rapid. Last year, as American readers will remember, he took an important part in the critical negotiations which led to the meeting of Munich.

* * *

Religion on The Air

It may be of interest to show what in the month of March a listener may hear on our radio concerning religion. The preachers include Father Kelly, the Bishop of Lichfield, Canon Anson, Rev. W. R. Maltby and Rev. James Reid. On Mondays the outline of church history will be continued, and we shall hear of Dante from Mr. Michael Roberts and of Christian architecture and other arts. On Sundays in the afternoon at 4 P.M. one of the best known of broadcasters, Canon A. C. Deane, will speak on the Fourth Gospel, and at 5 P.M. Rev. W. J. Carey will speak on three successive Sundays upon "The Seekers." Mr. R. Ellis Roberts will talk again on "New Books on Religion." The Passiontide will be remembered in a talk by Father McNabb on "The Passion Today" and also on the 26th a Passion play will be produced by Geoffrey Dearmer.

* * *

Passing of a Beloved Congregationalist

If I were invited to point out wherein lies the strength and the secret of endurance in the Congregational churches of this land, I should point to such men as Ephraim Hindle, who died last week. In the second half of his long life he took a considerable part in the affairs of the Congregational Union, but he never ceased to make his life local. He lived and died among his own people in Blackburn. He had one church to which he gave a service of spotless devotion. In his early life he was a cotton manufacturer, but he never let himself stand apart from the others in the church of Christ. In course of time he entered the town council, became mayor and magistrate. For some years he presided over the council of the Congregational Union of England and Wales. But he was always to the people of his church one of themselves. To the great age of 84 he lived among his own people.

* * *

And So Forth

In the chapter house of Sheffield Cathedral, which was dedicated this week, there is a history of Sheffield in painted glass. The windows have been made by Mr. Christopher Webb and it is claimed that in them Sheffield has made history.

Unemployment is still very much in our minds. One writer has recalled the plain fact that in Germany it was unemployment that brought about the death of the Weimar republic and the coming of the rule of the nazis.

EDWARD SHILLITO.

Tusculum College Receives Large Gift

The Presbyterian Board of Christian Education reports a gift of $275,000 to Tusculum College, at Greeneville, Tenn., from Cyrus McCormick III. The gift is from the estate of the late Mrs. Cyrus McCormick, benefactress of the college, whom the school honors each year by the observance of McCormick Day. The celebration this year launched a campaign to raise during the next two years a half-million for endowment and buildings.

Lutheran Leaders Call to Campaign Against Social Evils

The growing need of proclaiming the testimony of the Christian church regarding social evils was emphasized at the recent meeting of the National Lutheran Council. Commissioners of the council accepted three studies relating to the duty of the church in its social relations. In one of these it was declared that "it is ours to insist that whatever economic system, governmental form, or social philosophy we may have, there must be brotherly love, recognition of the rights of others, and of God as Creator, Redeemer and Judge."

Episcopal Voting Ends in Draw

Louisiana See Still Vacant—Elect Negro Delegates to Synod—Fire Destroys Negro College

(Correspondence from the Mid-South)

ABERDEEN, MISS., Feb. 24.—Louisiana Episcopalians balloted until three o'clock in the morning at Hammond, but were unable to elect a bishop. For eight hours clergy voted for James DeWolfe of Houston, Tex., laymen for Clarence Horner of Providence, R. I. A meeting will be held later in the spring to attempt to elect a bishop. A special committee was created to consider possible candidates and to bring in a list of half a dozen available and qualified nominees. This will not preclude nominations from the floor. Bishop Morris will serve a few months more.

* * *

Color Bar Ignored

Tennessee Episcopalians have turned their abandoned girls' colleges over to NYA girls' cooperatives. The diocese elected Negroes as some of its delegates to the provincial synod, as did the diocese of Mississippi and Georgia. Prominent at the council meeting was Thomas Carruthers, who recently came from Houston, Tex., to Christ Church, Nashville. At the last general convention he was a leader of those in favor of divorce. Almost all rectors of Christ Church become bishops. Two have attained the episcopal dignity within the past year. Bishop James Maxon, another former rector of Christ Church, was prematurely canonized when Israel Noe named his new church St. James in honor of the bishop. Dr. Noe's congregation so far consists only of men, but promises to admit women later. Returning to his pulpit, the ex-dean declares that he will start "the greatest crusade ever known." St. James is at present worshiping in a Jewish synagogue.

* * *

Georgia College Ponders Human Welfare

Georgia State College for Women, Milledgeville school of 2,000 students, staged its own Institute of Human Welfare the last week in January. Speakers included Dr. Nixon, secretary of the Southern Conference on Human Welfare, unexcelled as an authority on the south, speaking on tenancy; Myles Horton of the Highlander Folk School at Monteagle, Tenn., speaking on labor; Dr. Destler of Georgia State Teacher's College, on "Southern Perspectives"; W. A. Smart of Emory on religion; and your correspondent on international relations. The college has for years maintained an attitude of impartial freedom, unfortunately not shared by all state colleges.

* * *

Commission for Methodist Union Meets

The Methodist unifying commission, charged with arranging details of the consolidation, met in Jackson, Miss. It recommended the consolidation of the publica-

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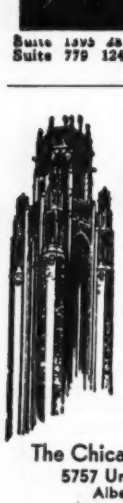

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tion boards. A standard for ministers, subject of course to general conference action, was set up. It includes four years of college and two years of seminary training. The commission recommended that Negro education be controlled under separate divisions.

* * *

Negro College Burns Down

Mary Holmes Seminary, West Point, Miss., one of the four accredited junior colleges for Negroes in the state, and also one of the eight accredited Negro high schools in the state, was entirely destroyed by a sudden fire. Under the able leadership of Dr. Graham Campbell, a white southerner familiar with regional problems, it has achieved outstanding progress. The change in local attitudes can be seen from the fact that when the school burned 40 years ago the town was accused of burning it and much satisfaction was expressed over the fire, whereas after this fire the town offered aid in rebuilding and held a special meeting of the chamber of commerce to confer with the board representative of the Presbyterian Church, U. S. A., which conducts the college.

* * *

Liquor in the Bible Belt

Memphis society pastors tried to persuade the ministerial association to indorse state liquor stores. The stores would be run by the notorious Crump machine. Most of the ministers denounced the suggestion as wrong, unwarranted and misleading. Meanwhile a Memphis Baptist minister announced he had concluded his third year there by preaching on the last chapter of Revelation: he had preached through the New Testament, verse by verse, since coming to the city. This is still the Bible belt. A Jewish relief movie in Okolona, Miss., had to run a matinee to get out the prayer meeting crowd.

* * *

Cheap Power For Tupelo Industry

Tupelo, Miss., cut its industrial and commercial light rates even below TVA standards. But the power company press did not spread the news. The control exercised by them can be gauged from the following item: A power company lobbyist was rewarded a few years ago by being made president of a state college. He was fired for unfairness and had to beg for a job. The power company secured him a mediocre chamber of commerce job. He died recently and the press called him "a prominent mid-south educator" but was reticent as to any accomplishments.

* * *

And So Forth

Dr. Clarence E. Macartney of Pittsburgh gave the Smythe lectures at Columbia Theological Seminary during the annual mid-winter Town and Country Ministers' Institute. He spoke on "Kings of the American Pulpit: Brooks, Simpson, Talmadge, Beecher, Bryan, Whitefield." Southerners wondered why all these royalties came from north of the Smith and Wesson line.

At the Episcopal young people's conference at Clarksdale, Miss., a preparation service for the holy communion was held on the dance floor at the close of a dance.

CHARLES GRANVILLE HAMILTON.

New York Begins Lent Observance

Dr. Orchard at Church of St. Paul —Police Attend Communion En Masse—The Bund Meeting

(Correspondence from New York)

NEW YORK, Feb. 27.—A newcomer in the list of noonday Lenten services is that at Grace Episcopal Church in Jamaica. It is under the auspices of the Jamaica ministers' association and is being directed by Joseph H. Titus. The Ash Wednesday preacher was George W. Eccles of St. John's Chapel, Richmond Hill. Owing to the holiday the attendance at downtown centers on Ash Wednesday was somewhat less than usual. At old Trinity Bishop Manning called Washington a Christian as well as a patriot. Dr. Fleming urged a congregation of 75 at St. Paul's to give their utmost for God and avoid Lenten "stunts." Mgr. Lavelle at St. Patrick's the Sunday before offered his people a ban on "temper, worry and grouch" as a Lenten discipline.

William E. Orchard, former Congregational pastor of Kings Weigh Church, London, now a Roman Catholic priest, preached yesterday at the Church of St. Paul the Apostle on "Lent in Moderation" and "Salvation." He will conduct the three-hour service there on Good Friday.

* * *

City's Police Worship at Episcopal Service

Twenty-two hundred policemen attended the corporate communion of the St. George's Association of the New York police department at St. Thomas Episcopal Church, Sunday morning. Drawn from various Protestant denominations about 80 per cent of the men came forward to receive the bread and wine, a considerable increase over the year before when the service was first instituted.

Gov. A. Harry Moore of New Jersey, Police Commissioner Valentine, Paul Austin Wolfe, pastor of the Brick Presbyterian Church, Dana B. Hellings, N. Y. State Grand Master of the Masons, and the Protestant and Roman Catholic chaplains of the department spoke at the breakfast at the Hotel Astor.

About the same number of Protestant Episcopal laymen of Long Island diocese attended a communion at the Church of the Holy Trinity, Brooklyn, and heard effective speeches by Bishop M. Stires and William R. Castle, former assistant secretary of state, at the breakfast following.

* * *

Federal Council Urges Admission Of German Refugee Children

The executive committee of the Federal Council of Churches has endorsed the proposal for the admission of refugee children from Germany in excess of the immigration quota. It will support the Wagner-Dingell bill to this effect in Congress. The resolution points to the fact that the same type of action has already been taken in England under the leadership of the churches and that adoption and placement of such children in homes would not be

impracticable. Protests against persecution are not enough, it says; practical relief measures are in order also.

* * *

The Bund Meeting at Madison Square Garden

When the German-American Bund packed 22,000 persons into Madison Square Garden to celebrate Washington's birthday and push its own brand of anti-semitic, anti-red "Americanism," disapproving liberals learned how conservatives feel when the communists fill the Garden in honor of Abraham Lincoln. Dorothy Thompson went to the meeting, laughed loudly at a speaker's support of Americanism, was ejected and filled her column in the *Herald-Tribune* with her experience. The Socialist Workers party (Trotskyist communists) sent a few hundred to picket the meeting, but these were kept away by a record police detail of 1,700. On the other hand the American Jewish Committee wrote the management of the Garden that it was "opposed to any action to prevent the Bund from airing its views" and supported the management in permitting the Bund to use the Garden, even though the committee believed the Bund was "completely anti-American and anti-democratic." The Bund imported S. G. Von Bosse, Lutheran minister from Philadelphia, to open the meeting. He pleaded for a renunciation of all "isms," including nazism. An anti-nazi German meeting in the Bronx two days later, attended by 1,000, heard Newbold Morris, president of the city council say, "We have gone to war for democracy many times and if necessary will do so again."

* * *

Women Observe World Day of Prayer

The World Day of Prayer was observed here in more than 35 centers, and was attended by small numbers of devoted women. Fifty countries of the world were said to be participating. The New York committee was headed by Mrs. Henry van Kleeck Gillmore and was composed of Mrs. Henry Sheaf Bunce, Bronx; Mrs. F. W. Poten, Brooklyn; Mrs. Alfred Madison Chapman, Manhattan; Mrs. Herbert A. Payne, Harlem; Mrs. George T. Wood, Staten Island.

* * *

And So Forth

A loss of $250,000 including a window valued at $100,000 was suffered by Christ P. E. Church, Brooklyn, when the 97-year-old building was gutted by fire. The rector, A. Edward Saunders, discovered the fire in the basement, probably started by defective heating equipment, just before the early celebration of holy communion Sunday morning. But in the ten minutes before the fire engines arrived the whole church was ablaze.

J. L. Blair Larned, suffragan bishop of Long Island diocese, was presented with a set of vestments by the clergy on the occasion of his tenth anniversary of his consecration.

The Federal Council has called attention to the fact that the National Broadcasting Company has announced that it will "henceforth not accept on its networks any advertising for beer or light wines." This policy will not necessarily determine the policy of individual stations, however.

BRADFORD YOUNG.

Madras Delegates Lecture in Siam

Buddhists, Christians Hear Talks on Religion—Siam Arms against Aggressors—Jewish Population Doubled

(Correspondence from Siam)

BANGKOK, Feb. 11.—Pre- and post-Madras visitors have been the chief inspiration of Siam's Christian forces in recent months. The longest stay was made by Dr. and Mrs. Walter M. Horton of Oberlin. Dr. Horton lectured before the Siam Society in Bangkok on "Religion and Culture in the Pacific Area," and his observations were very favorably received by Buddhist and Christian alike. Mr. Tracey Strong, general secretary of the World's Committee of the Y.M.C.A. with headquarters in Geneva, flew to Bangkok from Calcutta to give us the earliest report of the Madras Conference before going on to Penang for the first Siam-Malaya Y.M.C.A. conference. While here he lectured on conditions in Europe to the government university students.

Dr. Karl Reichelt, the Norwegian missionary whose Christian monastery near Hongkong ministers so helpfully to Buddhists, lectured to the Siam Society on "Buddhist and Christian Viewpoints on some of the Fundamental Religious Ideas." Other delegates who visited Siam were Baron and Baroness van Boetzelaer of Holland, Dr. H. P. Van Dusen of Union Theological Seminary, Dr. P. K. Emmons and Rev. S. F. Mack, representing the Presbyterian Board of Foreign Missions, and Mrs. Josefa Martinez, general secretary of the Y.W.C.A. of Manila, who came primarily to counsel with the Bangkok women who are striving to establish a Y.W.C.A. in this city. Five of the delegates from Siam have returned and are busy interpreting the spirit of the conference to Christians here.

* * *

King Ananda Visits His Country

The past two months have been busy ones for the Siamese government. In mid-November the youthful king, Ananda Mahidol, returned to the capital for the first time since he succeeded his uncle, King Prajadhipok, in 1935. For the past five years he has been studying in Lausanne, whither he is now returning after a busy round of official duties here, such as opening the first session of a newly elected parliament, attending various public sports and fairs, reviewing the *Juvachon* (8,000 high school boys taking military training), dedicating new hospitals and military centers. He endeared himself to Siamese hearts. The king was born in Germany but spent part of his childhood in Cambridge, where his royal father received a medical degree from Harvard.

* * *

Change in Government Brings Arrests

It was during the king's visit that the premier, Col. Phya Bahol Balabayuha Sena, retired from public life. For nearly six years he had been head of the People's

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party, having been one of the chief figures in the *coup d'état* of 1932. He was succeeded by Col. Luang Bipul Songkram, the minister of defense, who is feared enough in some quarters to have had several attempts made upon his life.

Shortly after the new government was organized, army officers and officials in different parts of the kingdom were arrested on the ground that they were plotting to overthrow the government.

* * *

Foreign Influence Thrown Off

While Siam has long been considered an independent kingdom, actually there have been certain limitations upon that independence in her treaties with the great powers. Prior to the World War extraterritoriality was the rule; but in the next decade, largely due to the efforts of Mr. Francis B. Sayre, then adviser to the ministry of foreign affairs of the Siamese government, new treaties were negotiated which eliminated almost all the evils of official foreign influence. These went into effect in 1927, but after 10 years they were renounced by Siam on the ground that the time had finally come when the last restrictions should be thrown off. Now new treaties have been signed and ratified, that with the U. S. having gone into effect on Oct. 1.

* * *

Nationalism Growing in 'Land of the Free'

Some writers in American magazines appear worried about the growing influence of Japan in this country. The official and commercial relations are certainly more extensive than they were half a dozen years ago, but it is clearly to Siam's advantage that such should be the case. On the other hand the feeling of national pride has also grown tremendously since the establishment of constitutional government. Siam's chief concern is to maintain her independence at all cost, and that means not only continuing her friendship with all nations, but preparing to resist any aggressor.

* * *

Jewish Immigration Discouraged

Last week saw the organization in Bangkok of the Relief Committee for European Refugees with representatives of a dozen foreign groups. Prior to the recent persecutions in central Europe, the Jewish population of Bangkok included six families, while the tiny Jewish plot in the Protestant cemetery indicates that the number of permanent residents has never been large. In the past three months the Jewish population has doubled with the probability that many more refugees will arrive soon. Nearly every port in the Far East is closed to Jews unless they have plenty of money and most refugees are not in that class. Siam has a very high immigration fee—$100—but visitors are allowed 30 days' exemption. For that reason Jews have come, hoping to find an occupation before the fee must be paid, but few have been able to do so. Every effort is being made to discourage their coming, not in any spirit of antagonism, but because the opportunity for a European to find employment is almost negligible in an Oriental city with few foreign residents.

EDWARD MOWBRAY TATE.

Gambling Tries Texas Comeback

Ministers Protest Plan to Use Racetrack Profits for Support of Aged —Important Conferences

(Correspondence from the Southwest)

WACO, TEX., Feb. 25.—A bill to reestablish race track gambling, but on a local option basis, has been favorably recommended to the house by the state committee of that body. Strong resistance is being offered by ministers, educators and business interests. At this writing no word has been heard from Governor O'Daniel, though shortly after his nomination he was reported to have an open mind on the subject. This bill proposes to set aside most of the pari-mutuels' share for the state for use as old-age pensions, adequate provision for which has not yet been made, though the governor has recommended a transactions tax, which if carried would provide the state's $15 promised by him toward a total of $30 a month for all persons over 65 years old. The governor and the legislature thus far have not been able to agree on measures, much to the chagrin of everybody concerned.

* * *

Death of Noted Benefactor

Among several pastors' schools in Texas, the most notable held this winter has been the one at Southern Methodist University. The speakers were Dr. Rufus M. Jones, Dr. Albert W. Palmer of Chicago Theological Seminary and Dr. Edwin Lewis of Drew, the last of whom delivered the annual Fondren lectures. Just prior to the meeting W. W. Fondren of Houston, who instituted the lectureship, died. In addition to other benefactions, he recently gave the university a library building costing $400,000.

* * *

Interdenominational Meetings

The annual meeting of the state Ministers' Fellowship, unofficial interdenominational conference, was held in the First Congregational Church, Austin. The theme of the conference was "Current Trends in Religion." Papers were read by distinguished representatives of the Disciples, Baptist, Methodist, Episcopal, Evangelical, Lutheran and Congregational churches. Pres. Perry Gresham of Texas Christian University presided. Resolutions relating to social questions were adopted.

Rev. W. M. Justice, minister of the Methodist Church in Hewitt, a small Texas village made up of cotton farmers, has just held the second successful interdenominational week, during which his church heard statements of the beliefs, organization and history of the Roman Catholic, Baptist, Methodist, Presbyterian and Disciples communions. The statements were given by able representatives of each faith drawn from different Texas centers.

* * *

Protest Federal Pensions For Church Employees

Pres. L. R. Scarborough of Ft. Worth Seminary, president of the Southern Baptist Convention, has issued a statement protesting the proposed congressional bill which would extend old-age security benefits to employees of the churches. This, he says, would violate the principle of separation of church and state and would be unnecessary. The Southern Baptist Relief and Annuity Board, Dallas, has recently entered into an arrangement with the Baptist conventions in a number of states to provide a retirement benefit which will be ample to take care of their ministers.

* * *

And So Forth

Dedication of a large bronze monument by Coppini, erected to the memory of R. E. B. Baylor by the federal government, was recently unveiled on the campus of Baylor University, named for this founding father of Texas revolutionary days. The ceremonial drew men of renown in various walks from several states.

Pastoral changes noted are: Rev. T. N. Carruthers, from Trinity Episcopal Church, Houston, to Nashville, Tenn.; Dr. Max Strang, from Pittsburgh, Penn., to Central Congregational Church, Dallas; Rev. Leslie W. Rogers, from First Baptist Church, Orange, to First Church, Mart, Tex.

JOSEPH MARTIN DAWSON.

Jackson, Mich., Commercial Body Backs Lenten Observance

The Greater Jackson (Mich.) Association, a commercial organization, is cooperating with the county's ministerial association in the city's Lenten observance this year. Noonday services are being held in a local theater, and are being addressed by Prof. Wilhelm Pauck of Chicago Theological Seminary, Rev. Merton S. Rice, Bishop Paul Jones and other leaders.

Baptist World Alliance Item in Error

A recent item in these columns based upon data culled from another weekly stated that Dr. George W. Truett had been reelected head of the Baptist World Alliance. One of the editors of *Missions*, Baptist magazine, points out that the next world congress of the alliance, at which a president will be elected, will not be held until next July, when Dr. Truett's five-year term will expire.

Fundamentalist Presbyterians Adopt New Name

The Presbyterian Church of America, which seceded in 1936 from the Presbyterian Church in the U.S.A., adopted the name "Orthodox Presbyterian Church" at its recent General Assembly meetings held in Philadelphia. This action was necessitated by a court order of last year denying the denomination any name "similar to, imitative of, or contractive of the name Presbyterian Church in the United States of America." The Orthodox Presbyterian Church has 4,225 communicants, 99 ministers and 60 congregations.

Death of Rev. Frederick Siedenburg

Rev. Frederick Siedenburg, executive dean of the University of Detroit, sociologist and New Deal advocate, died in a Detroit hospital Feb. 20 at the age of 67. Father Siedenburg achieved prominence for social work in Chicago where he was dean of Loyola University's downtown college from 1914 to 1932.

Asiatics, Africans Visit Toronto

Madras Messengers Appeal for Universal Church—Youth and Missions —Emil Brunner Speaks

(Correspondence from Toronto)

TORONTO, Feb. 25.—The outstanding event in eastern Canada's church life of late has been the visit of the team delegated by the Madras Conference to visit our eastern centers before passing across the border for similar work in the eastern states. The team spent some days in St. John, Montreal and Ottawa before coming to Toronto. The response everywhere was most enthusiastic. In Toronto considerable throngs gathered to hear the message.

But some significant facts should be recorded. The Sunday afternoon meeting was in Convocation Hall at the university. In numbers the audience was all that could be desired, but a careful survey disclosed that at least 80 per cent were over 35 years of age. Ten years ago the hall would have been full to the top gallery with students. Probably not 200 students were now present. Next morning representatives of the ministry assembled to hear the delegates. But again 80 per cent were over 50 years of age. What has happened to make the foreign mission appeal less attractive to youth than in days gone by?

* * *

Delegates Win Hearers

The delegates grew on their audiences in every session. One must specially mention the captivating power of Miss Minne Soga, the first woman to be sent as an official delegate from Africa to a world conference. She was emphatic in her testimony to the work of Christian missions among her own Bantu people. Her two chief colleagues were Dr. Hachiro Yuasa, president of Doshisha University, Japan, and Dr. Rajan B. Manikam, vice-principal of Andhra Christian College and one of the secretaries of the Indian National Christian Council who was responsible for most of the local arrangements for the Madras Conference. Both these gentlemen are graduates of Christian schools in their own land and the holders of doctor's degrees from leading American Universities. Dr. Manikam was accompanied by his wife, who also was graduated from a Christian college in India, later gaining her M.A. from the University of Pennsylvania, and recently has been specially active in girls' work in her own land.

* * *

Missionaries Must Forget Denominationalism

The Japanese delegate paid high tribute to the Chinese representatives of Madras. He made very real his conscious membership in a Christian church which is supranational. The Indian delegation brought words of encouragement for those who seek peaceful transition of India into self-government. The Congress party, said Dr. Manikam, is now directing its efforts toward making India fit for self-government, rather than attempting to inaugurate an Indian nationalist government for all India.

On the question of the need and function of missionaries from the older to the younger churches the testimony was clear. Missionaries are still needed to assist the young church but not to control or dominate it. Instead of competing with members of other church bodies in the land of origin, every missionary should represent alone the whole missionary work of the older churches.

* * *

Christianity the Cure For Totalitarianism

Preceding the reports of the delegates Prof. Emil Brunner addressed a large group of clergy and theological faculty members. He traced the formation of the totalitarian states to the persistent extension of secularism during the past two centuries—the loss of the idea of a divine purpose in the life of the world. As a result, he said, modern society is rapidly disintegrating, but the crude individualism which seemed to spell anarchy is met—in part—by the idea of the absolute state, supreme in every field of human life, activity and thought. Dr. Brunner declared that the present totalitarian state surpasses anything known to history in its absolutism, and is far more serious than the rivalry between democracies and dictatorships. The only remedy is to proclaim God and God's will for all men and communities. But this old message, he concluded, must dissociate itself from philosophies which modern scientific and historical studies have discredited.

Dr. Brunner was introduced by Principal Davidson with a story about the child who ended his evening prayer with the appeal, "Please, God, take care of yourself for if anything happens to you we shall all be in the soup."

ERNEST THOMAS.

Urges Protestant Schools For Workingmen

The *Christian Advocate* (Central Edition) suggests that Protestant churches establish labor schools for workingmen similar to those conducted by the Catholic Church in the Chicago region, in order that laboring men may be given "the Christian viewpoint on such questions as union organization, the closed shop, the check-off, strikes, picketing and profit-sharing."

Fosdick and Sockman Sunday Broadcasts

Dr. Fosdick's titles for his Sunday afternoon broadcasts during March—4 to 4:30 eastern time, N.B.C.—are: March 5, "On Learning How to Pray"; 12, "On Seeming as Christian as We Are"; 19, "Six Ways to Tell Right from Wrong"; 26, "Is Our Christianity Appealing to Our Softness or Our Strength?" Dr. Sockman's Radio Pulpit subjects—10 to 10:30 eastern time N.B.C.—are: March 5, "Living in Deep Waters"; 12, "Prophets, Old and New"; 19, "A Truce With Time"; 26, "Wasting Our Inheritance."

Interfaith Service at New Haven

Nearly 3,000 Catholics, Protestants and Jews attended a Community Interfaith Service held on National Brotherhood Day, Feb. 19, in New Haven, Conn. The meeting was sponsored by the city's Jews, Protestants and Catholics, and on the committee in charge were such men as President Charles Seymour of Yale, Dr. Wilbur L. Cross and Dr. Oscar E. Maurer. Leaders of all three religious groups had place on the

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program. Addresses were given by Rabbi Edgar E. Siskin, Congregation Mishkan Israel; Father T. Lawrason Riggs, chaplain of the More Club at Yale; and Dr. Maurer, who is moderator of the Congregational General Council.

Hiram College Building Destroyed by Fire

The observatory and older part of the library of Hiram College, Hiram, O., were destroyed by fire Feb. 12. Irreplaceable records in the care of Prof. John Kenyon, pronunciation editor of *Webster's Dictionary*, were burned.

Buffalo Schools to Teach Tolerance

The Buffalo, N. Y., board of education has planned for the holding of regular assemblies in all Buffalo public schools to be devoted "to the promulgation of American ideals and democracy, tolerance and freedom for all men . . . to making our children aware of the contributions of all races and nationalities to the growth and development of American democracy."

Richmond Religious Groups War On Indecent Literature

Protestant, Catholic and Jewish leaders of Richmond, Va., held a meeting last month with a view to declaring war on "indecent, immoral and obscene literature in magazine, pamphlet and photographic form."

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The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Edge of the World

(John Laurie, Belle Chrystall) (Pax) Fine British documentary study of life on rocky, barren island off Scotland. Absorbing human drama of romance and conflict between two families interwoven with stirring portrayal of inhabitants' losing struggle for existence and final exodus. Superb photography.

For A: Notable. For Y: Mature. For C: Too heavy.

The Gambling Ship

(Robert Wilcox, Helen Mack) (Univ) Father killed by rival gambler, daughter takes over gorgeous gambling ship to get revenge. Hero plays both sides. Glamorous gambling and gangsterism sanctified because father and daughter found and finance orphan asylum from "honest" roulette wheels.

For A: Mediocre. For Y: No. For C: No.

The Girl Downstairs

(Franciska Gaal, Franchot Tone) (MG M) Light, gay romantic comedy. Wealthy hero poses as chauffeur and courts scullery maid to gain access to home of rich fiancée whose father opposes the match. Flimsy, trite theme but simple, refreshing charm of Miss Gaal wins audience as well as hero.

For A: Fairly amusing. For Y: Entertaining. For C: No interest.

Let Freedom Ring

(Nelson Eddy, Virginia Bruce) (MGM) Lusty tale of old west and coming of the railroad. Hero pretends sympathy with unscrupulous railroad agents who rob settlers of land, and outwits them by preaching doctrines of true Americanism to immigrant workers. Characterizations and Nelson's singing best features.

For A: Fair. For Y: Rather good. For C: Too mature.

Lone Wolf Spy Hunt

(Warren William, Ida Lupino) (Columbia) Government plans for new aircraft gun shuttle around from government to crooks to Lone Wolf in an intricate hodgepodge of comedy, crookery, mystery, peril and romance. Smooth, suave role by William with effective supporting cast.

For A: Good of kind. For Y: Fairly good. For C: No.

The Man with a Gun

(Russ.-Eng. titles) (Amkino) The 1917 revolution and overthrow of Kerensky under Lenin and Stalin, who are made quite charming. Engagingly ignorant private soldier has leading role. Faster tempo, more character interest and much humor make this more effective propaganda than usual.

For A: Good of kind. For Y: No. For C: No.

Stagecoach

(Trevor, Wayne, Thomas Mitchell) (UA) A mere stagecoach travel-episode in Indian days skillfully spun into tense, sensational western melodrama of varied character interest, fine scenery and unlimited thrills. Historical value marred by exaggeration, impossibilities, and overdone sound and background music.

For A: Fine of kind. For Y: Tense thriller. For C: No.

Stand Up and Fight

(Taylor, Beery) (MGM) Vague pre-Civil War "history" of stagecoach, new railroad and stolen slave traffic thoroughly melodramatized with thrilling thuggery. Two-fisted "gentleman" and swaggering roughneck furnish much fistfighting but little drama—though Hollywood thinks they are synonyms.

For A: Good of kind. For Y: Doubtful value. For C: No.

Best Recent Family Films:

Artists and Models Abroad — The Duke of West Point
Thanks for Everything — The Lady Vanishes
Out West with the Hardys — Honolulu

Best Recent Films for Adults:

Topper Takes a Trip — Life Dances On
Idiot's Delight — Gunga Din
Pygmalion — The Beachcomber

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Secularism is on its way out — says
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The Quest for Religious Certainty

▶BUT, warns Dr. Bosley, this admission must not be construed to mean that religion is on its way back. "The emergence of religion as a dominant factor in personal life and in world affairs will not come back automatically. The factors which loosened its hold on the modern world are still at work": Its failure to come to terms with science; its inability to find in contemporary philosophy an effective ally; its failure to produce a philosophy of religion comprehensive enough to take in all the wealth of human life.

Dr. Bosley frankly concedes that "the damage wrought by seven hundred years of constant disintegration is not going to be repaired by a book or a man or a generation."

But in this book he makes a courageous start toward a philosophy of religion for practical living.

Who is HAROLD A. BOSLEY?

He studied at Nebraska Wesleyan University and later at the University of Chicago, from which he received his doctor's degree in 1933. For four years he was director of religious activities and assistant professor of philosophy and religious literature at Iowa State Teachers College. Last summer he was called to the pastorate of the Mount Vernon Place Methodist Church, Baltimore. He has visited various universities as preacher and lecturer, and has contributed to important periodicals.

This first volume from his pen, it is believed, will establish him as one of the ablest of the younger philosophers and theologians.

"Certainties for Men to Live By"

▶RELIGION has lost its old certainties—its authoritative dogmas and creeds—and is now losing time in the attempt to re-establish them. But, asks Dr. Bosley, must religion have that kind of certainty? Science does not have it, and gets along very well. May it not be that man cannot have absolute certainty in any sphere, cannot grasp the whole truth?

▶IF religion is to do what it is capable of doing—if it is to tell men how they *ought* to act and what they *ought* to do—it must come to terms with a world that will not believe anything because someone says it is so. And it can meet the world only by using the method which science has proved reliable, that of observation and reason. That religion has not yet shown confidence in this method is largely owing to its misunderstanding of the nature of the certainties the method yields. But, says Dr. Bosley, it can yield *certainties sufficient for men to live by*. He applies that method to the problem of man's relation to the universe and to God. . . .

While Dr. Bosley's discussion is technical enough for the professional philosopher, it is lucid enough for the average reader to understand, and establishes a case for religion and Christianity which will convince the most hard-headed.

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